Missionary
Alcove.

PROCEEDINGS

OF

THE CONFERENCE ON FOREIGN MISSIONS

HELD AT

THE CONFERENCE HALL, MILDMAY PARK,
LONDON, OCTOBER 5TH TO 7TH, 1886

Addresses revised by

THE VARIOUS SPEAKERS

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MISSIONARY CONFERENCE.

INTRODUCTION.

Our Autumnal Conference proved a happy season of fellowship, and of intense interest to the friends of Missions gathered at Mildmay. Seldom have there been crowded into three days such varied, bright, and graphic pictures of the work of God in many lands; or more scriptural incentives to seek the good of Israel, and to follow the Master's example as the healer, as well as the bringer of good tidings. Woman's work was nobly represented; and at one or two of our evening meetings the Lord was with us in humbling power—notably when the overwhelming needs of Africa were laid before us, and again as we were brought face to face with the dreadful sins, errors, and unbelief of our own beloved country. The closing meeting for consecration was a sweet and solemn season; and we believe full surrender was made by many hearts to the Master's call, and that blessings may reach the ends of the earth as a result of our gatherings. Amen.

The letter of invitation to the Conference was as follows:

Beloved Christian Friends,—Eight years ago, following a Spring Conference on the Second Coming of our Lord and the usual Midsummer Meetings, there was held at Mildmay an important Conference on Foreign Missions in the month of October, the record of which * embraces a vast amount of information and instruction, the utterances of honoured missionaries from all parts of the mission-field.

Following this precedent—having met here in March last to

* Reports of these and other Mildmay Conferences may still be had of John F. Shaw & Co., 48, Paternoster Row.

consider "things that shall come to pass" * in connection with the pre-millennial return of our Lord and Saviour, and having again gathered at Midsummer to hear most blessed counsel concerning the believer's "separation unto God"*—we cordially invite you to a third Conference this year, on 5th, 6th, and 7th October, to contemplate the subject of

WORLD-WIDE EVANGELIZATION.

Our objects in this Conference may not be exactly parallel to those which were in the minds of the promoters of the Conference on Foreign Missions in 1878; nor can we attempt to secure the presence of dear brethren from so many mission-fields as were represented on that occasion; but we approach the consideration of the subject with certain advantages which were not attainable eight years ago, and with the conviction that the meetings we have in view will not be less interesting or profitable than those which were held at that period.

We are witnessing a wide-spread and greatly-deepened interest amongst the quickened and revived people of God in the efforts to "preach the gospel to every creature:" we may assume that there is more definiteness of aim and expectation in the minds of those who pray and work for the extension of Christ's kingdom on earth, as to the results infallibly following the faithful preaching of the word of God in this dispensation; more confidence in the mighty co-operation of His Holy Spirit; less surprise at apparent failure; and alongside of these benefits we behold—in some quarters at least—the manifestation of a spirit of consecration in service, and the yielding up of everything to Christ, of the most hopeful augury. And all this at an epoch in the world's history when vast populations are opened up to us through modern exploration; when the hitherto closed doors are being rapidly unlocked; when great distances are being bridged over by rapid and cheap transit; and the Holy Scriptures are in process of translation into new languages every year. There is probably now more co-operation than formerly on the part of workers in the same mission-fields, and a more ready appreciation of other men's labours, through increased knowledge of their single-eyed aims and God-bestowed successes. For all these blessings let us praise and magnify the great Head of the Church.

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But what remains to be accomplished? Ah! here we come to the place at which such a Conference ought rightly to begin—the place of deep humiliation before God, that, after eighteen hundred years, such a vast portion of the globe still remains under the black shadow of heathenism. Shall we therefore meet on the day preceding the days of Conference for confession and prayer? May it not prove the occasion for the Lord to lift upon us the light of His countenance, and bestow a spirit of wisdom and revelation, in the knowledge of His will concerning the work which remains for His Church to accomplish in the earth?

There is not only the command, "Go ye into all the world, and preach the gospel to every creature" (Mark xvi. 15); but this also, "Tarry . . . . until ye be endued with power from on high." (Luke xxiv. 49.) There is not only the enquiry, "Whom shall I send, and who will go for us?" (Isaiah vi. 8); there is also the warning, "I sent not these prophets, yet they ran; I spake not to them, yet they prophesied." (Jeremiah xxiii. 21.) Bearing these things in mind, we welcome the gratifying evidence of a ready mind in very many of the Lord's dear children to go forth to any part of the field He may point them to; and we would wait upon Him that He would likewise supply the necessary means. (2 Corinthians ix. 7–10.)

The full programme for the three days' Conference will appear through the usual channels shortly before the dates we have now announced; and we ask your prayers throughout the intervening weeks for guidance in all the details of the Conference, and for abundant blessing if we are permitted then to gather. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." (Zechariah x. 1.)

We remain, yours affectionately in Christ Jesus,

S. A. Blackwood, A. R. Pennefather,
Cavan, J. H. Tritton,
J. E. Matheson, E. Trotter,
H. C. Nisbet,

Trustees of the Conference Hall.

Conference Hall, Mildmay Park,
London, N., *July, 1886.*

PRELIMINARY PRAYER MEETING.

MONDAY EVENING, *October 4th*, 1886.

THE CONFERENCE was preceded by special meetings for prayer, held on Monday Forenoon and Evening (October 4th). EARL CAVAN having read Psalm lxvii. at the Evening meeting, prayer was presented by the Rev. D. B. HANKIN and Mr. R. BROOMHALL. The Chairman, Mr. J. HERBERT TRITTON, read Eph. iii., with a few brief expository comments.

Mr. JAMES E. MATHIESON said: A solemn suggestion was thrown out at a meeting held in the morning, that in no part of the world is there any special revival of the Christian religion going on at the present time. We associate with the latter part of the promise, "I will pour water upon him that is thirsty," what we are accustomed to call revivals of religion. If what was then stated be true, it is a solemn fact, and no wonder there are no "floods upon the dry ground." During the last fifteen or twenty years there has been Conference after Conference, until the people of God in this land and in Scotland are better instructed than ever before about God's purposes and will concerning His work in the world; but are they more obedient? We need to press home upon Christian people, for the purpose of self-consecration, the thought of individual responsibility. We hear little or nothing of revivals in Scotland, or England, or Ireland. Why is it? There must be something radically wrong, contrary to the mind and will of God, in our method of going to work. Even societies which have been established only fifteen or sixteen years have got into traditional ways of working. What is wanted is that men should go forth, in the simplicity of the early ages, two by two. Instead of attempting, by great organisations alone, to try and convert the heathen peoples, we must go back to apostolic days, and revise our methods by the plans then adopted. Think too of

Mr. JAMES E. MATHIESON.

A suggestion.

Mr. James E. Matheson.

Apostolic methods.

the guilty silence imposed on the laity by our churches, and to this hour acquiesced in by the laity, who go forth bearing the Christian name indeed, though hardly one in a thousand ever dreams of speaking of Christ to the people about Him. Think of the guilty silence imposed on our sisters, and of the guilt of the Church in connection with God's ancient people. There has grown up in all churches a mighty spirit of traditionalism that nothing but a spiritual earthquake can overthrow. We need in all our churches to reconsider our ways, and throw away a great deal of rubbish before much progress can be made.

Mr. Reginald Radcliffe.

Our first business.

Mr. Reginald Radcliffe said: It is a fact, if we look at the accounts of missionary work from all parts of the world, whether from China, or India, or European countries, we see nothing at all like the flood that took place in America in 1863. There was a wonderful flood at Pentecost, and afterwards there was flood upon flood. God is the God of floods, and it is as easy for Him to move a city or a province as two or three souls. Our first business is to humble ourselves before God, and then to strike home among the millions living without God in the world. Let us bear up before God the missionaries in India, China, and Africa, and in many a solitary place where they cannot gather a company like this to cheer them. Let us not doubt that God will pour out a Blessing not only upon ourselves, but upon those for whom we plead.

Mr. Radcliffe concluded with an earnest prayer, and was followed by several others.

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THE JEWS AND THE MOHAMMEDANS.

TUESDAY MORNING, *October 5th*, 1886.

AFTER a season of silent prayer, hymn No. 28 was sung—

"Lord of the living harvest,
That whitens o'er the plain."

The Rev. D. B. HANKIN presented prayer, closing with the prayer our Lord taught His disciples. The Chairman read Ephesians i. 15–23, and gave the following address:

OPENING ADDRESS.

BY THE EARL OF CAVAN.

THE vastness of this subject which the Conference is called to contemplate, I feel to be overwhelming—world-wide evangelization. Yes, dear friends, one feels awe-struck and humbled at the thought, when we reflect on the shortcomings of the Church of Christ, how sadly neglectful we have been in not responding to the command given by our blessed Lord—"Go ye into all the world, and preach the gospel to every creature." And see how far short we have come of that command. One needs to be humbled to the very dust with the sense of the shortcoming and failure of the Church of Christ; and each one of us is part of that Church.

The Earl of Cavan.

A vast subject.

Our need.

But oh, what a blessed thought that our loving God is sensible of our confession of sin and neglect! And it seems to me to be impressed upon one's mind that what we need is real confession of our sins and shortcomings, and to pour out that confession before God in true repentance and sorrow of heart; then we may expect the blessing to follow. The neglect to make the blessed Lord's truth known all over the world I look upon as an injury to our follow-creatures, an injustice done to them by the Church of Christ, and especially among the heathen in heathen lands.

Confession of sin.

The Earl of Cavan. "We do not well, this day is a day of glad tidings, and we have held our peace." This meeting will be a great blessing if we really, in the first instance, truly, humbly confess before God, that we have really fallen short of what was required of us, and what we know in our conscience we ought to have acted up to.

May the blessing of God be present with us this morning. Though it is now, I believe, eight years since we had a gathering of this kind held in this hall, yet we are not discouraged or cast down; but, leaning upon our blessed Lord, fully assured that with true confession of our sins we may appeal unto Him who will pour out the Spirit of His grace; for He is rich in mercy, and has manifested His goodness and mercy anew, in these latter days, in moving many to sound out in different parts of the world the gospel of salvation. May He bless, strengthen, and sustain them in their work and labour of love; and may we also have His presence here amongst us in power. In reading that portion just now, one is reminded that there is living power in the risen Christ, and this power rests upon the evangelists who have gone forth to the work. Of course they can only do that which the Lord enables them to do. The Word has gone forth into the waste places of the earth, and we know that it is the word of the Lord, and with power. The Lord is present with His people, and God is taking from the world "a people for Himself."

Secret of power.

Closing days. As we are now approaching, as we believe, the closing days of this dispensation, and are in expectation of the Lord's return, let us remember a word in the Song of Solomon, which a dear servant of the Lord was dwelling upon the other day, and which impressed me much. Chapter vi. 1–3 is so applicable, to my mind, to the present Gentile dispensation, as probably addressed to the Jewish Church: "Whither is thy Beloved gone, O thou fairest among women? whither is thy Beloved *turned aside?* that we may seek Him with thee. My Beloved is gone down into His garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my Beloved's, and my Beloved is mine: He feedeth among the lilies."

"Turned aside" from His own Jewish people; "turned aside," I believe, to visit the Gentiles; gone down into His garden to feed therein. I believe wherever the Lord's people are truly in the Spirit, there the Lord has gone down gathering out from amongst them lilies much more glorious than the glories of Solomon, for they are clothed with the righteousness of Christ.

He is feeding amongst us; He shall "sup with me, and I with Him." Oh, how blessed the thought of union with Christ, of oneness with our adorable Redeemer, who is amongst us! and His presence should be felt. The Earl of Cavan.

One more word: "I am my Beloved's, and my Beloved is mine." Now we have this expression three times. Chapter ii. 16: "My Beloved is mine, and I am His." In chapter vi.: "I am my Beloved's." Then the third time is in chapter vii. 10: "I am my Beloved's, and His desire is towards me." This is progress. "His desire is towards me." His approach is near; He is longing, yearning to come for us. May He come speedily, and change these bodies of our humiliation. Just one other verse: "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners." (Song of Solomon vi. 10.) Here is victory: "The kingdoms of this world shall become the kingdoms of our Lord, and of His Christ." Let us live in closer communion with the Lord, and so be strengthened and refreshed by His Spirit, and go forward advocating His cause. Why, now-a-days we have got steam power, and the post, and the press, and all kinds of facilities for advancing the Lord's cause abroad. Let us make use of these instruments, seeking His guidance, for the advance of His kingdom, to His praise and glory. May the Lord manifest His presence this morning, so that practical results may arise from our gathering here. A striking expression.

At the close of this address hymn No. 4 was sung—

> "Behold the throne of grace,
> The promise calls me near;"

and the following address was given on

ISRAEL'S RIGHTFUL PLACE.

By Rev. John Wilkinson.

The subject set before me this morning by dear Mr. Mathieson is, "The Rightful First Place of Jewish Missions in Relation to the World." Some may think that is begging the question, "The Rightful First Place." Well, perhaps we may miss out for the time being the "first," and call it "The Rightful Place of Jewish Missions in Relation to the World." Rev. John Wilkinson. Israel's rightful place.

I do not purpose this morning to give any detailed account of

Rev. John Wilkinson.

work amongst the Jews by the various evangelical societies during what the present century. This is not so much a meeting to look at what has been done, in order to encourage Christians, as to look at the other side, and see what remains to be done; not forgetting to thank the Lord for what has been done. What we want is Christians for themselves to begin to understand what is God's way of doing a thing, and to get into His mind in doing it. It seems to me then that, according to the direction of my own mind, after much prayer to God for guidance, we should this morning spend a short time in considering the relationship of the Jew, in the revealed purpose of God, to the blessing of the world.

Blessing guaranteed.

Let us start from this statement, which, of course, every one who believes the Bible will accept, that universal blessing is guaranteed already. God has guaranteed universal blessing. "The knowledge of the Lord shall cover the earth as the waters cover the sea." "All flesh shall see the salvation of the Lord." "From the rising of the sun even unto the going down of the same My name shall be great among the Gentiles." "All nations shall call Him blessed." Thus God guarantees universal blessing.

Elected nation.

By what means? We have revelation most clear on this subject. He elects one nation; to the father of that nation (his name is well known) He says, "In thee and in thy seed shall all nations of the earth be blessed." That is one form of the promise—all nations; another form is—all families. Then in connection with that you have the well-known words in Isaiah xliii. 21, "This people have I formed for Myself." God has formed them for His own purpose as a nation, and has preserved them at the cost of miraculous power all down to the present day, for the purpose of unfolding through them His plans of mercy to the entire world. So we are not surprised to find such a beautiful prayer as Psalm lxvii.—that inspired prayer read by dear Earl Cavan at the meeting last evening. That psalm gives us the key to the whole subject. "God be merciful unto us, and bless us. . . . That Thy way may be known upon earth, Thy saving health among all nations." There is no harm in a Christian praying that prayer; the principle of it is, that any of God's people which are blessed in any age will be a blessing to others. The doctrine has an intimate connection with the blessing of the Jew to the world. "God be merciful unto us, and bless us." Prayed by a Jew—what for? "That Thy way may be known upon the earth." Then, "Let the people [the Jewish people] praise Thee. . . . O let the nations

A Jewish prayer.

[what nations? The Gentiles] be glad and sing for joy." They are to be blessed through Israel, but to wait Israel's blessing. Then at the close of this beautiful psalm the prayer ripens with faith. "God shall bless us." And what is the result? "All the ends of the earth shall fear Him." I never expect the ends of the earth to fear God while the Jews, His people, remain unbelievers. Rev. John Wilkinson.

Now we have scores of passages on this subject. I might quote from the Old Testament, but have not time to do more than give one or two as a sample. For instance, the glory of the Gentiles as a flowing stream. Let us notice the immediate context. We never get the glory of the Gentiles, like a flowing stream, on a universal scale until God extends "peace to Jerusalem like a river." It is down in the Book, and can never be altered. We must come to God's way of doing things, and must not take up schemes of our own out of harmony with it. We must bring the machinery of prayer and effort in the direction of God's revealed will and purpose. The line of prophecy.

Now let us hasten down the ages of Old Testament prophecy, and we come to the advent of our divine Lord. I wish to look at the subject in the light of prophecy, doctrine, and experience, or practice. Take now the blessed Lord as the Seed of Abraham. In that Seed were all nations to be blessed; for He was the procuring cause of blessing, not the instrumental cause in its diffusion. He is, to the nation elect, the procuring cause of the blessing; while that nation is to be the instrument in diffusing blessing throughout the world.

Now just before the advent we have the song of Zacharias, in Luke i. 68–79, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people"—what people? The Jews—"to give knowledge of salvation unto His people by the remission of their sins through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke i. 77–79.) Our Lord's ministry.

Now, then, during the ministry of our blessed Lord we have the same line of things, as we shall see it opening out by-and-by to the Gentiles. They will get plenty of blessing, but in this direction. In Matthew x. we have the names of the twelve sent out to preach and to heal; and it is said "these twelve Jesus sent forth, and commanded them, saying, Go not into the way of

Rev. John Wilkinson.

the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."

Lost sheep of Israel.

Then, when the poor Gentile woman pressed the case of her poor devil-possessed daughter upon the attention of the Lord, she got the blessing, though apparently under pressure. And He said, "I am not sent but unto the lost sheep of the house of Israel."

Then when we come to our Lord's rejection and death, what do we find Him doing? Weeping over Jerusalem, the tears rolling down His cheeks. "I would, and ye would not."

Then, in His agonies on the cross, we find Him crying, on behalf of this same people, "Father, forgive them; for they know not what they do." And after He had been crucified and laid in the tomb, and had risen again from the dead—what do we find after His resurrection? He tells His disciples, just before His ascension, "Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." And He adds, "And, behold, I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." They were obedient; they took the Lord at His word; and did not stir from the city, but waited till they got the power promised—the fulfilment of the promise of the Father. They waited; and what did they get? Something worth waiting for—three thousand souls under one sermon, and that sermon preached by a converted Jew.

Early apostolic days.

Now, dear friends, I just want you to turn with me to the book of the Acts of the Apostles, and run along the lines from the time of our Lord's resurrection and ascension through the early apostolic days, and see what they did to establish Christianity in the first half-century of the Christian era. Oh, may the Holy Ghost, who gave us these blessed lessons, keep our minds open to the instruction of His own inspired Word!

Just commence at the beginning of the book of the Acts of the Apostles: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." (i. 8.)

Then, in the second chapter, read a verse here and there:

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. . . . Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." (Acts ii. 4–11.)

Rev. John Wilkinson.

Filled with the Holy Ghost.

I would remind you who these were. I have heard this passage quoted again and again in my hearing as if these were Gentiles from foreign parts. It is perhaps a natural error; but it is an error. They were Jews come up to Jerusalem to keep the festival of Pentecost. True, there were a few proselytes amongst them, but proselytes to the Jewish religion. Then read verse 14: "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words."

Pass on to verse 39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Not simply the children of the current generation, but to all your descendants is the promise given—"to you, and to your children." And then not only "to you, and to your children," but "to all that are afar off." I believe that represents China, India, Africa, the South Sea Islanders, Mussulmen, and heathen all over the world; in fact, every nation under heaven.

But let us keep along the line of apostolic practice, and see how they worked. Read verses 41 and 47: "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls. . . . Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved." We read in chapter i. there were about an hundred and twenty-four—3000 have been added, so there are at least 3120 disciples.

To the Jews first.

Now pass on to chapter iii., and read at the end: "Ye are the children of the prophets" (he is addressing the Jewish people), "and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His

A light to the Gentiles.

Rev. JOHN WILKINSON.

Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

Then chapter iv. 4: "Many of them which heard the word believed; and the number of the men was about five thousand." Notice the three thousand were "souls"—that is, men and women—but now it is expressly stated five thousand *men* believed. In all great revivals it is well known that at least as many women as men are impressed. Hence I believe we may take it that five thousand women at least also believe. So it is fair to infer that ten thousand Jews and Jewesses were added to the Church.

The purpose of God.

Then chapter v. 14: "And believers were the more added to the Lord, multitudes both of men and women." These are still Jews, all Jews. And in verse 31 we have the purpose of Christ's exaltation. I have often heard this quoted, leaving out Israel; but Israel is distinctly mentioned. Read it: "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him. . . . And daily in the temple, and in every house, they cease not to teach and preach Jesus Christ."

In the following chapter we read, at verse 7: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

Now pass on to chapter viii., where we read: "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. . . . Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. . . . And there was great joy in that city."

Philip in Samaria.

Now in chapter ix. let us read what the Lord said about Saul of Tarsus, who had just been converted: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel. . . . And straightway he preached Christ in the synagogues, that He is the Son of God. . . . But Saul increased the more in

strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. . . . Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. . . . And all that dwelt at Lydda and Saron saw him, and turned to the Lord." Rev. John Wilkinson.

But now in chapter x. 44 we find a new development for which a special vision was required: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Gentiles also.

I want you to notice specially the word "*also*"—"the Gentiles also." Eighteen hundred years ago it was not a question as to the possibility of the conversion of the Jews, as now-a-days it is, but as to the possibility of the conversion of the Gentiles. Though the Jews had rejected their Lord, and nailed Him to the cross, it never occurred to anyone to have a difficulty about the conversion of the Jews. But the Jews were prejudiced, and the prejudice was removed by God sending the Holy Ghost on the Gentiles also. When God was pleased so to act, they knew they must work on His lines.

So in chapter xi., when Peter is called to account by the apostles and brethren at Jerusalem for baptizing Gentiles, he gives a simple and child-like account of the whole affair, concluding with these words: "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." The door opened.

But still, as we read in verse 19, they preached to Jews only: "Now they which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord

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was with them: and a great number believed, and turned unto the Lord."

Call of Barnabas and Saul.

Then, passing on, we come to chapter xiii., where we read: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister."

Then as to how they acted in these cities they visited, read verse 14: "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down."

In the address given in this synagogue we find they preached to the Jews salvation through the atoning blood of Jesus—"Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins. . . . But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region."

Blaspheming Jews.

Mark, numbers of Christians think the apostles at this time turned from *all* Jews to *all* Gentiles; that the Jews in a collective and not an individual capacity were shut out from salvation for an indefinite period. We see, however, in the very first verse of the following chapter, that they still preached to the Jews, although they had turned from these particular Jews who blasphemed: "And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed."

I believe they preached a different sermon to the Jews and the

Gentiles—the same gospel and the same Saviour, but a different sermon—because the Jews had the Old Testament, and they sought to prove and allege from the Scriptures that Jesus was the Messiah. The Gentiles had not these Scriptures, and Jesus had to be presented to them in a different way. An example of sermons to Gentiles you find in verse 15: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Rev. John Wilkinson.

At the end of this missionary journey we read: "And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles."

Now pass on to chapter xvii., where we find that at Thessalonica, where was a synagogue of the Jews, the apostles spent three Saturdays in succession reasoning "with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Paul at Thessalonica.

Then we see again that Paul's regular custom, although he was the missionary to the Gentiles, was to go first to the synagogue. He never during the whole of his apostolic career entered a town or city without seeking out the synagogue, and preaching the gospel to the Jews, whether they would hear or forbear. So in verse 10: "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few."

Now in verse 16 we are told Paul's spirit was stirred by the idolatry of Athens. What did he do? Rush at once to speak to Athenians? No. The verse says: "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." At Athens.

Why did he go to the synagogue? Not because he was a coward, and wanted to run away from the idolaters. He seemed

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to have the idea that if he got hold of the Jews at Athens, he could leave the work of evangelizing the Athenians in the hands of the converted Jews, and pass on to other cities. Thus when his spirit was stirred up by seeing the whole city given over to idolatry, he went therefore into the synagogue, and disputed with the Jews.

Paul at Corinth.

Then go on to chapter xviii.: "After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; because that Claudius had commanded all Jews to depart from Rome:) and came unto them. . . . And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. . . . And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

Again, he only means to leave these particular Jews who blasphemed, and turn to the Gentiles; for we still find him preaching to the Jews. "He departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."

At Ephesus.

Because Crispus believed blessing came to the Gentile Corinthians. Further on we find Paul left Corinth, sailed to Syria, and "came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews."

Afterwards he left Ephesus, and went elsewhere; but in the meantime "a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ."

In chapter xix. we find that when Apollos went on to Corinth Paul came back to Ephesus, where he found disciples, and baptized them. Then we read: "And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. . . . And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. . . . And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God, and prevailed."

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Burning the books.

Then in the same chapter we find Demetrius bearing testimony to Paul's power as a preacher. "Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands."

Further on we get some precious light. When Paul was minded to go into the theatre to speak to the people the brethren suffered him not, because of the danger; but Alexander, a Jew, was willing to face the danger. "But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians."

It is a high compliment. They recognized that Alexander being a Jew was a dangerous man, and they would not let him speak; but for two hours shouted, "Great is Diana of the Ephesians." Imagine a crowd shouting for two hours, as if by long and continued shouting they could make her a goddess who was no god.

Well, there is much more of the same sort. All along the lines we have been travelling we have found plainly revealed in prophecy, in our Lord's ministry, and in the apostolic practice, that God's will is "to *the Jew first*." And consider how wise it is! Where are the Jews now? In all lands, having access to all peoples, familiar with all languages, knowing the habits and customs of all people, acclimatized to all countries, believing three-fourths of our Bible, and just waiting for their Messiah, our Lord and Christ. What a blessing they are ready to be to all people! If it had not been for the unscriptural prejudice the

An unbroken line.

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Gentiles cherish against the Jew, he ought to have been put and kept in the position in which he was put eighteen hundred years ago. But for this mistake we might have gone on increasing the number of Gentile converts all down this age. What has been the cause of the prejudice? I think, when Titus destroyed the city, and led the Jews captive in the year 70, Christians began to think that the spiritual interests of the individual were mixed up with the national and temporal interests of the Jewish people. Thus, first beginning to neglect them, they went on to persecute them, and the result was the "dark ages."

Modern missions.

Now a century ago the Christian Church awoke to its great mission of sending the gospel into all the world, but still the Jew was forgotten; and even to-day he is in a great measure forgotten. Cannot we get into the way of putting the Jews more prominently into our prayers? I have a deep conviction—a conviction that has been deepening for the last thirty-five years, and never was deeper than to-day—that one of the secondary causes of the close of this dispensation in failure and judgment will be the culpable neglect of the Jew. We are responsible to send the gospel to every creature; we are also responsible to begin with the Jew. And if the world is to be responsible for the gospel rejected, the Jew ought to have the opportunity of receiving it, if he will. The Jews were as responsible for rejecting the Messiah at His first advent, as though it never had been predicted that they would not receive Him; and we are just as responsible for sending the gospel to the Jew and to the world, in obedience to our blessed Lord, as though the world were to be converted by it in this dispensation. Certainly we should give no uncertain sound that may lead anybody to suppose we expect in this dispensation to see the world converted by the preaching of the gospel. But we are to evangelize, to disciple all nations; and we are bound to go, in obedience to our Lord, with Bible in hand. And according to apostolic precedent we must take the Jew first, in accordance with the guidance the Lord gives us. Turn in connection with this to Romans i. 16. What says Paul? "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans i. 16.) Read also, in the following chapter, "But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there

Responsibility of Jews and Gentiles.

is no respect of persons with God." (Romans ii. 10, 11.) Another verse throws wonderful light on the relation of the Jew in this dispensation to the world: "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." (Rom. xi. 17–20.) Rev. John Wilkinson.

It is plain that we are not monopolizers, but partakers. God intended a Jewish Christian Church, the doors of which were to be thrown wide open to the Gentiles. The Jew first, leading the way for blessing to the Gentiles. That is the plan in this dispensation—the Jews first as individuals, and then the Gentiles. And at the return of the Lord, the Jews first as a nation, and then the Gentiles as nations. As the late Dr. McNeile put it, in my hearing in Exeter Hall thirty years ago: "There are four steps in the world's conversion—some Jews, some Gentiles; the nation of the Jews, the nations of the Gentiles." He gave these four steps, and I have never forgotten them. We must take the way the Bible lays down, following apostolic precedent as well as our Lord's precept. Blessing through the Jews.

Now let me read an extract I cut out from this week's Jewish newspaper:

"THE JEWISH POPULATION IN RUSSIA.

"From *Jewish Chronicle* of October 1st, 1886.

"On the demand of the Superior Commission for Jewish Affairs in Russia, the Statistical Committee of the Ministry of the Interior has collected information concerning the Jewish population, and the landed property of Jews in the year 1884, in the South-Western Governments of Russia, which belong to the area of settlement of the Jews. These statistical data have been published under the heading of "Statistical Annual for 1885," and apply to sixteen Governments, which are assigned as places of residence for the Jews. These are the Governments of Minsk, Grodno, Kowno, Mohilew, Podolia, Bessarabia, Wolhynia, Wilna, Witebsk, Kiew, Kherson, Tchernigow, Poltowa, Ekaterinoslaw, Tauride, and Churkow, as well as the three towns of Odessa, Kertch, and Sebastopol. Jews in Russia.

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"Among the total population of 25½ million inhabitants comprised in the sixteen Governments, and the three towns mentioned above, there are 2,930,639 Jews; that is to say, 11.5 per cent. of the population. . . . The majority of the Jews live in the towns and boroughs. In four towns they form 80 per cent. of the population; in five, from 70 to 80 per cent.; in sixty-eight, from 50 to 70 per cent.; and in eight, from 20 to 40 per cent. The Jewish population of the boroughs is on the average 42 per cent.; in the villages it only attains an average of 10 per cent."

We are just now seeking from the Russian government (and Mr. Matheson and I saw the Russian ambassador a few days ago about it, and had a kind reception) permission to distribute ten thousand copies of the Hebrew scriptures to the Jews in Russia. What a revolution we might effect in Russia if we got thousands of Jews brought to Jesus there!

Now we are having two meetings during this Conference in reference to the distribution of missionaries throughout the world, and for the purpose of getting work and workers together. I rejoice that Mr. Fry has been led to issue the circulars he has done, and I believe it will be of great value. Now I ask, Should we not be willing to overhaul three matters in connection with evangelization—men, money, and machinery?

Men—money—machinery.

Might we not find that, instead of taking up here and there one godly Gentile for the work to go amongst heathen, Mussulmen, or Jews, we might get hundreds of converted Jews to help us to evangelize the world?

Then about money. God uses it in His blessed work. But I do not think the workers themselves think so much about the money as about the men and the work. I believe, however, we need to overhaul our machinery for getting money for the Lord's work. I do not think it is the best course in the world to send out expensive deputations at high salaries all over the country to ask for money. Christians should settle it with God what He would have them do, and trust Him for the means, and not send in all directions begging for it. Let us do the work, and let the Lord's stewards—let the church—supply the funds, and God will send the funds needed. I do not think, as far as I can see, we are justified in spending hundreds and thousands of pounds in advertising for funds. I believe many have shut up their pockets because of these appeals.

Then the machinery. Is it not possible to get into a routine and stereotyped way of doing things? May we not improve the machinery without altogether breaking it up? We need some improvements both at home and abroad in our way of doing things. But if we wish to hasten the blessing of the Gentiles, let us take up the Jews. Rev. JOHN WILKINSON.

Mr. WILKINSON concluded with prayer.

MOHAMMEDANS OF NORTH-WEST INDIA.

By REV. A. W. BAUMANN.

IN God's economy of divine purpose it seems to have been fore-ordained that the Church of Christ should be a struggling and striving, yet finally triumphant Church. If we go back to the first Church of God, we find it struggling under the oppression of Pharaoh. Under the guidance of Moses it was led to Palestine, and there it was still a striving and wrestling Church—wrestling as Jacob did upon his knees, wrestling for themselves and for the glory of God. This noble striving for the accomplishments of God's purposes has, alas! not been faithfully maintained by the Christian Church. No doubt there has been struggling from time to time, but at the present day the Church of Christ can hardly be called a struggling Church. There has been striving for better religious life, and better light, from time to time; but for the present the Church is lacking very much in this faithful striving and wrestling for the extension and development of Christ's kingdom. I say the Church of Christ; I have no doubt there are individual members of it interested in missions, either as missionaries or as helpers of missions; but only individuals. The Church of Christ at large is not wrestling and striving, and therefore it is that our enemies have yet the better of us, our numbers do not increase in foreign lands as they ought to do, and Christianity does not increase so fast as we would like to see it do. Rev. A. W. BAUMANN. Israel's conflicts. The Church to-day.

Our enemies are threefold—three within, and three without. Our enemies within are unbelief, indifference, and infidelity; and our opponents without are the Jews, the Mohammedans, and the Romanists. If I call the first our opponents, I do not mean that we Christians ought to look, or do look, upon them as enemies. We ought rather to pray for them as the Lord prayed The Church's enemies.

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even on the cross; we ought to love them as He loved them, and as He taught us to love them; but still they look upon us as enemies, and oppose our missions when they can, and seek to hinder those who want to enter into the kingdom.

North-West India.

It has been my privilege to work in the North-West Provinces of India, among the Mohammedans. They are a hard race to deal with. Their religion has spread from country to country, because it has some truth in it, and their boast is that they have the whole truth. They are proud not only of their religion, but also of their prophet Mohammed. There is no doubt that at the time when he tried to bring another religion into life he was surrounded by decaying religious systems, and he tried his very best to do conscientiously something in the name of God to benefit his countrymen; and because of that his religion was beneficial so far to those nations where his opinions were first received. The Mohammedan religion may be divided into two parts; one is faith, and the other practice. The faith (imán) is the doctrine which every Mohammedan learns as a parrot, even as a child, when he can scarcely understand what he has been taught by his teacher. We hear the shout of the Muezzim in every Indian town, "Akbar Allah," or, "Great is God." Then the cry follows, "There is no God but God, and Mohammed is His prophet." This creed is a very easy one to remember, and a rational doctrine, if compared with many of the Eastern absurd and abstruse axioms, therefore many Orientals seem to take to it. Then the second part of Islam is practical religion (dín), consisting of five observances: 1, Recital of the Creed (Kalima); 2, Prayer with Ablution (Namáz); 3, Fasting (Roza); 4, Almsgiving (Zukkát); 5, Pilgrimage (Hajj).

Mohammedan faith

Mohammedan practice.

The propagation of Islam is enjoined on every Moslem, and many of them are only too faithful to their trust, and spread the name of their prophet and his creed to the best of their abilities. There is some truth in their book, the Koran; but, unfortunately, a great deal of lies and hypocrisy as well. A great amount of immorality and deadness is found in their religion, brought on not only by gradual corruption, but latent in it from the beginning. A great object with Mohammed was to have only one religion in Arabia, and that his religion should become the religion of the whole world. Now we Christians have this same object in view; viz., that Christ should rule supreme. But we want the rule of love and truth, and they seek to rule by the sword, and by

Spread of Mohammedanism.

false and unholy doctrines. They succeeded at first in spreading their religion from country to country by military conquests, and try to spread their religion now by spreading the Koran and its traditions among the people. Rev. A. W. Baumann.

One thing in the Mohammedans which we ought to imitate is, their zeal and earnestness to spread their religion. If we could say that of every Christian in London alone, with its millions, we might convert the whole world. But are we earnest? Do we look on this work amongst Jews and Gentiles as our own personal duty? A great many people think it is only the duty of clergymen or missionaries, but every Mohammedan believes it is his own duty to spread his religion; and so ought it to be among Christians. We ought to be *striving* Christians—striving to raise the banner of the Cross higher and yet higher day by day. A great many who are perhaps Christians themselves, yet lower the banner of Christ. They just want to know a little of Him. He is not precious enough, and so they bring in other things—Ritual ceremonies and other things—and thereby they show great lukewarmness and weakness. Some of this weakness may also be found in Mohammedanism, whose founder intended his religion to become a spiritual religion, but a great deal of worldliness and ritualism crept in. Now they do not see their own weakness, but they see ours very readily, and often take offence. Many a Mohammedan in India has plainly told me, "Sir, why do you not go to that Church and take down those figures and images from the walls?" The church referred to is a Romish church. They say, "Why not tell your people to believe in Christ? They believe in the Virgin Mary. Why do you not tell your own people not to work on Sunday? These Roman Catholics work." These things have to be met; we have to hear and answer them.

Moslem zeal.

Signs of weakness.

A reproach against Christians.

Another thing for which they are very bold, is to stand up for their prophet. When I went out to India, I thought people would just have to point out to the Mohammedans the great weaknesses of their prophet, his immorality, his inconsistent teaching. Why in one place he tells the Mohammedan to have only one wife, and afterwards, when he himself fell into sin, he permits him to have two or three women, or even more, if he is a teacher. I thought if we told them these things, they would soon give in; but they do not. The enthusiasm for their prophet Mohammed is very great; it is something worthy of a better

The prophet of Islam.

Rev. A. W. Haumann.

cause. Now no one who wants really to face sin, either at home or abroad, can make much impression on the hearts of men, unless he has a deep love of God, and great enthusiasm for Christ. It is Christ who gives us the victory. His name is always shouted down by the multitudes who listen. They say, "Tell us about Moses, about Abraham; but do not speak about Christ." And yet the great questions now are all centering round the person of Christ. How can He be the Son of God? How can His blood atone for mankind? How could He die when He was the Son of God? These questions are most important indeed.

Hatred of Jesus.

Opposing efforts.

In India people are beginning now to see that Christ's religion is a strong one, and greater efforts than ever are put forward to counteract it. Well, it used to be a very easy thing to make a Mohammedan; the sword was shaken over a man's head, and he was killed unless he became a Mohammedan. Nowadays it is not quite so easy; but that religion is still increasing in China, and in countries where our missionaries have not yet been able to go, they are trying to bring people under the bondage of the false prophet. In this way their religion increases year by year; not that they send out missionaries, but because every Mohammedan is a missionary wherever he goes. He is earnest and enthusiastic, and ought not we who serve such a Master to be earnest also?

Persecuted convert.

One man I baptized in Faizabad came to me and begged for help; he wanted to get away from the village where he lived. I asked him how he first learned about the truth. He said he had got a gospel. The Mohammedans tried in vain to make him give it up by offering him twenty-five rupees for it, and tried again and again to induce him to give up his belief; then they came to his wife, and tried to induce her to surrender the Bible in order that they might burn it. Then they attacked him from another side—they took away his bread. The man earned his living by cloth-dyeing, and none would employ him, and so he was reduced to the greatest extremities. What was he to do? He wanted to run off, and to leave his family. I said, "No, if I give you money it will be on condition that you take your family with you." Well, he did leave, and came out and became a Christian, giving a bright testimony. He wished to visit his brother after his conversion. I told him to be careful, and not to sit eating and drinking with his relations if they asked him to come. He did go to see them; they asked him all about Christianity and his belief,

and then gave him something to eat, upon which they took him to a room which they locked up. He soon had symptoms of having been poisoned, and he said, "I must get out," and knocked loudly at the door; but they called to him, "We will see whether your Christ is a greater prophet than ours." So this man was locked up the whole night with violent symptoms of cholera, brought about by the poison. He survived it, however, and they let him go; but only after he had taken an oath that he would not tell any Government official of what they had done. Rev. A. W. Haumann.

Now, as I said before, we ought to be a striving church; but our mission efforts ought to be mixed with love, zeal, discretion. Do we sufficiently realise the state of such missionaries as Dr. Bruce, in Persia, and others like him in utter isolation, away from all Christian fellowship and protection, no government to back them up, isolated and working amongst bitter and bigoted fanatics, multitudes who are only too ready to cry out against the heretic? Well, the converts do give them encouragement. Love and zeal wanted.

About a month ago, when I was at Berlin, I visited a Jewish Rabbi. After a long talk with him about the divinity of Christ, he asked me how I was getting on in India. I spoke of the converts and the increase of Christianity. A Jewish Rabbi on the Mahommedans.

"But do you make any Mohammedan converts?" He said he could not believe that.

I asked, "Why?"

And he replied, "They believe in the true God."

But I said, "They have not your faith unmixed in the true God."

It is not a pure faith, they always mix together their own prophet with their faith in God—they mix up their traditions. How can a man believe in God if he goes off on a pilgrimage for months to a prophet's tomb, to bow before a black stone, and to kiss it as these people do? They have not submitted to the real God, and are not spiritual worshippers. I asked the Rabbi if he know what the name "*Moslem*" meant. "It means 'one who submits to God.' '*Islam*' means 'self-surrender to God.'" Do they do it? They have always trusted to the sword and to political conquest, and their affections are set on things of this world, and not on God. Pilgrimages to Mecca.

The work there is going on then; only the workers are very few, and the harvest is getting greater year by year. Let us every one try to belong not only to the struggling church of Oh, for more workers!

Rev. A. W. Haumann.

Christ, but also to the striving church of Christ—striving for the conversion of souls to the honour and glory of Jesus Christ, striving and praying that the day may be hastened on when the followers of the false prophet may believe in the Lord Jesus, and accept Him as their Prophet.

THE MOHAMMEDANS OF NORTH AFRICA.

By Mr. E. H. Glenny.

Mr. E. H. Glenny.

Far back in the counsels of eternity God planned the evangelization of the world. In the fulness of time He sent forth His Son to die on the cross, and thus lay the foundation for the evangelization He had planned. On the day of Pentecost He sent His Holy Spirit to empower His servants to proclaim the gospel that He had provided. We all know with what rapidity this gospel was spread through the known world, and how Romish apostasy and Mohammedan blight eclipsed it during the dark middle ages. Only within the last hundred years has the Church begun to awake again to the privilege and responsibility laid upon her to gospel all the nations. Even to-day immense populations, dwelling in extensive tracts of country, are totally unevangelized; whilst multitudes more have only the vaguest idea of God's salvation.

Evangelization of the world God's work.

We are met in Conference to see how better to carry out Christ's command to evangelize the world. Let us then remember that the work is God's, and that we are to co-operate with Him, not He with us.

North Africa.

We have been hearing about Jews and Mohammedans, and I am to speak to you of the people of North Africa, who are also Moslems. On the map you see Morocco, Algeria, Tunis, Tripoli, and the Sahara. These immense districts have a population estimated at sixteen millions of Mohammedans, beside one million of Jews and Europeans. When Mr. Pearse and I landed in Algeria, five years ago, there was not a single missionary to these Moslem multitudes, and to-day there are only about thirty. Since the light of early Christianity went out in Moslem night, nearly forty generations have lived and died without the gospel.

The people accessible.

Though followers of the false prophet, these people are more easy of access than their co-religionists in other lands. Wherever missionaries go among them, they are received with

kindness and respect. Their books are generally accepted; and though the gospel may not at present be often received into the heart, it is listened to, and must exert an influence. Even in Morocco, where the darkness is so dense that it was supposed that there was no possibility of the glad tidings being accepted, we have received, with few exceptions, a kindly welcome. Mr. E. H. Glenny.

The Mohammedans of North Africa are divided into two great races—the Berber and the Arab. The Berbers are the aboriginal race, having lived there thousands of years. They were conquered by the Arabs, and by them compelled to embrace the Moslem faith. They may also be divided into three groups—the pure Berbers, who form about a quarter of the population, or four millions; the mixed Berbers and Arabs, numbering about eight millions; and the pure Arabs, who may be put down at four millions or less. The languages which these races speak are Arabic and Berber in its various dialects of Kabyle, Riff, &c. In their habits they may be divided into the sedentary population, dwelling in towns and villages; the semi-sedentary, who spend part of their time in the towns and villages, and part wandering about with their cattle; and the nomads, who are ever on the move. Their religion, races, languages, and habits.

To a certain extent our work among them must be regulated by these facts—concerning their religion, race, language, and habits. We began by working among the sedentary tribes, who inhabit the mountain villages of Algeria, and are known as Kabyles, and later on entered Morocco and Tunis. At present our efforts have been of an initial character—learning the languages, getting to know the people, and showing them that we really love them; in fact, sowing the seed from which we hope before long to reap an abundant harvest. Thousands of tracts and Scriptures have been sold or given away, the Gospel of John has been translated and printed in the Kabyle language by the Bible Society, and some thousands have heard the way of salvation for the first time. In Morocco we have an entrance into the homes of the people, and the gospel is eagerly listened to, and in some cases, we hope, received into the heart. Our sisters find here a wonderful field of labour, and many more might do the same. It may be asked, "Do you see no reason to be discouraged? Can Mohammedans be converted?" A few weeks ago I was asked by a Protestant in Oran, while in company with a missionary, "Do you think this fellow will convert these Arabs?" I replied, "I believe God will through him. He is our confidence, The work begun among them. Our expectations.

Mr. E. H. Glenny.

and in His strength, notwithstanding the difficulties, which we do not wish for one moment to under-rate, we do expect many souls to be led to Christ.

What remains to be done.

We must next consider what remains to be done, for we are here this morning, not to rest upon our oars and congratulate ourselves on the past, but to make plans for the future. What needs to be done? If we could send two godly women to North Africa to every ten thousand native women—that would be giving them five thousand souls each to care for—we should need a thousand to go out. Then, if we were to put two brethren to the same number of men, we should require a thousand Christian men. This would still leave six millions of young people without any provision. We should, at the same rate, want rather more than another thousand workers for them. In all, three thousand labourers would be required for this wide field.

The sort of missionaries needed.

Some people seem to think that suitable missionaries are more plentiful than they are. There are many people anxious to go forth as missionaries who are not fitted to do so. Some offer themselves who have been five or ten years Christians at home, and yet cannot point to a single soul they have led to Christ. Is it likely that with a change of climate they will be more successful, and that they will be soul-winners abroad, when they have failed to be so at home? Surely, if we are to be successful among Mohammedans or heathen, we must be spiritually-minded and consecrated men and woman. "People who do know their God shall be strong, and do exploits," who with spiritual wisdom can lay hold of a soul and lead it to Christ. These are the sort of missionaries we want in North Africa. Physical and mental qualifications are no doubt needed to meet the fatigues of the work and the climate, and to cope with a difficult language and an intelligent people; but the *sine qua non* is spiritual power. For spiritual work we must have spiritual men and women, otherwise our efforts will be a miserable failure.

Perishing at our doors.

Let me, in closing, entreat you to remember the sixteen millions of Mohammedans at our doors. Algeria, with its delightful winter climate and lovely scenery, is within three days' journey of London, the metropolis of the Christian church; but its inhabitants are still without the knowledge of Christ, and are perishing in consequence.

"Can we leave them lost and lonely?
Christ is coming, call them in."

WOMAN'S WORK.

TUESDAY AFTERNOON, *October, 5th*, 1886.

THE Chairman, Mr. JUDD, opened the proceedings with prayer; after which hymn No. 40 was sung—

"From Greenland's icy mountains,
From India's coral strand."

Mr. REGINALD-RADCLIFFE then offered prayer, and the opening address was given on

WOMAN'S MINISTRY.

BY MR. C. H. JUDD.

WILL you look with me at a few passages of God's word before I call upon our sisters to address us? I have never, I believe, in my life felt so unworthy for the position I have been called to occupy; and I may add, I never felt it such a privilege to take such a position. Mr. C. H. Judd.

Now, first of all, Psalm lxviii. 11, which in the Revised Version reads thus: "The Lord giveth the Word; and the women that publish the tidings are a great host." I believe it will be generally conceded that that rendering gives the true meaning of the original. I think many of us cannot have failed to notice that God, in His sovereign grace, uses the instruments that He Himself sees fit; not those which we should think best, but those which He prefers. Psalm lxviii.

Now in the New Testament (Acts i. 14) we read: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." With the women.

Then, continuing the narrative, in the following chapter we read that when the day of Pentecost was fully come, the disciples "were *all* with one accord in one place . . . and they were *all*

Mr. C. H. Jump.

filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Men and women together praying.

The men and women were there together, praying together, walking together, filled with the Holy Ghost together, speaking with tongues together, the Spirit of God giving them utterance together. So they had a wonderful public meeting on the day of Pentecost. But the multitude began to complain, saying they were drunk—"filled with new wine." You will remember the injunction in Ephesians, where it is said, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." We know how wonderfully similar are the natural symptoms in both cases—gladness, joy, merriment, excitement, supernatural power completely taking possession of the man. It is perhaps no wonder the people thought they were drunk. But what did Peter say? "These [men and women, speaking in public, and praising God] are not drunken, as ye suppose." He maintains that it has come to pass what the prophet Joel foretold when he said, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons *and your daughters* shall prophesy . . . and on my servants and *on my handmaidens* I will pour out in those days of my Spirit, and they shall prophesy." Notice, not merely sons, but sons and daughters—"Your sons and daughters." There was no "women's meeting." You never read of such a thing in the New Testament. It is altogether a modern invention, so far as I know. Anyhow, there was no separation at Pentecost; for they were all together, praying, filled with the Holy Ghost, and speaking with tongues.

Filled with the Spirit.

Men and women receive the Spirit for the purpose of prophesy.

Now let us ask, Does the Word of God anywhere contradict this? Surely the Holy Ghost will never go back on His own statement, that daughters, as well as sons, are to prophesy. He makes no distinction as to sex, so far as I can see.

Four daughters of Philip.

Let us look further. What do we find in Acts xxi. 9? We find the four daughters of Philip, the evangelist, prophesying. Does the apostle Paul express disapproval? He does not. Instead of that, he stayed "many days" at the place where these virgins were prophesying.

Then let us go on a little further, to Paul's epistles, in which some imagine that he forbids the ministry of women. You will find, on candid examination, he does no such thing; it is the very reverse. In the church at Corinth there appears to have been some disorder, and the apostle desires to set them right. 1 Cor.

x. xi. are fully taken up with order in the church and the regulations of the Lord's table. Right in the middle of these, what do we find? The apostle telling the women they are not to prophesy and pray in public? No; on the contrary, he tells them how they are to do it—"Every man praying or prophesying, having his head covered, dishonoureth his head; but *every woman that prayeth or prophesieth* with her head uncovered dishonoureth her head." The apostle simply, as it seems to me, regulates the matter. If a woman wanted to pray or prophecy in her own chamber, it mattered nothing how she was attired; but if she prophesies in public, she must have her head covered, in token of subjection to her husband.

Mr. C. H. Judd.

At the Lord's table

Now let us look at two other passages in Paul's epistles, which are generally supposed to be decisive against the practice of women prophesying. He has told women how they are to pray or prophesy when at the Lord's table; will the Holy Ghost contradict Himself a few chapters further on? Surely not. In 1 Cor. xiv. 34, 35, He says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." May I ask you to consider this passage in its more literal translation? If I may give to this word "speak" one of its meanings, the first one given by Liddell and Scott, it is (λαλειν) to "chatter or talk." Hence the meaning is, they are not permitted to be talking in the church, but to keep silence. If they would learn further about any matters, let them ask their husbands at home, because it is a shameful thing for women to be talking or chattering in the churches. I have spoken to many persons familiar with India, China, Syria, and other Eastern lands, and I have found all convinced of the reasonableness of the injunction. In those lands, where women have no education, they go into the chapels and sit in groups, talking and chattering together, and sometimes asking questions of the most ridiculous kind. This, the apostle says, they must not do. A lady from Syria, who is here present, says she has seen it again and again. The command of the apostle therefore has no reference at all to women's exercise of the gift of prophecy or of prayer; it simply deals with this inconvenient practice so common among the uneducated women in the East.

Women not to be talking and chattering in the churches.

An Eastern habit.

A lady's experience.

Mr. C. H. Judd.

1 Tim. i. 8-12 a family (not a church) matter between husbands and wives.

Now take another passage, also supposed to forbid women's ministry (1 Tim. i. 8–12): "But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry."

Let me remind you, though probably you know it already, that the words here translated "men" and "women" are from the same Greek words which mean "husband" and "wife;" the only way of distinguishing them is by the context. If you turn to I Peter iii. 1, you will find the same words in the Greek translated "husband" and "wife:" "Likewise, ye wives, be in subjection to your own husbands." From a comparison of the two passages, we shall find there is no difficulty about this matter. The last verse of the chapter in Timothy (chap. i.) settles the question to my mind completely: "She"—that is, the wife—"shall be saved in childbearing, if they continue in faith and love and sanctification with sobriety." "They" refers not to man and woman indiscriminately, but to the husband and wife. "She shall be saved in childbearing," that is God's promise to the wife as a wife; and the command that she is not to usurp or domineer over her husband. The question of prophesying in the Church is never raised at all, for "in Christ Jesus there is neither male nor female." (Gal. iii. 28.)

A promise to a wife.

Let us take one more passage. We have already referred to the prophecy in Joel, where there is the promise that the sons and daughters alike should prophecy when the Holy Ghost should fall upon them. But what is prophesying? Is it for the unconverted, or for believers? "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." (1 Cor. xiv. 3.) If God puts the Holy Ghost into a woman for prophecy, it is to edify the Church. Let us be very careful we do not hinder that edification.

What is prophesying?

There are some thirty or forty passages of scripture on this

subject, and they are all on the same side. There are only two that are apparently against it, and, as we have seen, one of them, and the most important, refers not to teaching, but to foolish or needless talking in the public assembly. Nowhere is a woman forbidden to pray or prophesy, but it is assumed that she will pray and prophesy both in the church and at the Lord's table. Mr. C. H. Judd.

Now do we find any examples of women prophesying in the Bible? You know we do. We have the case of Miriam. Remember, the word prophesy does not necessarily mean to foretell. John the Baptist was the greatest of the prophets, and yet he did not mainly foretell. To prophesy means simply to speak the message given by God. Hannah went into the temple to pray; and the only complaint against her was, not that she prayed too loud, but that she did not pray audibly. When king Josiah was in trouble about his kingdom, he sent to enquire the mind of the Lord of one Huldah, a prophetess. (2 Kings xxii. 14.) Then the great Apollos, a man mighty in the Scriptures, knew little of the full gospel. Whom did God use to teach him? Priscilla, as well as Aquila. Paul speaks of certain women as his fellow-labourers in the gospel (see Phil. iv. 3); and Junia, a woman, is of note among the apostles. (Rom. xvi. 7.)

Old Testament examples. Hannah's prayer. Apollos taught by a woman.

I believe the devil has too long blinded our eyes, so that we have for centuries bound up one of the most powerful arms of the church of God. Peter was baptized by the Holy Ghost, but even after that God had to give him a special revelation, in order to open his eyes, that the Gentiles might be brought in. It seems as if the churches of God in this century need to have the scales taken from their eyes, that they may see that God wants women to prophesy in the power of the Holy Ghost. Shall we not endeavour to break down the barriers which God has never set up, but which Satan has put in the way?

Eyes blinded.

Now look for a moment at Christian experience. Whom do we find doing the greatest work amongst our soldiers and sailors? There is a remarkable work among seamen in China, and the experience of all who know it is, that five men are converted through the women for one converted through the men. The same, I believe, may be said of the work among soldiers at the Cape, Gibraltar, Malta, and elsewhere. Does God use improper instruments in His work? Surely not. The Holy Ghost is not bound down to one way of working. Let us take

God using women in the conversion and teaching of sailors and soldiers.

Mr. C. H. Judd.

"Quench not the Spirit."

care that in this matter we are not quenching the Spirit of God. I know of one church in Scotland which silenced a dear sister. What was the consequence? God has pretty well shut out the blessing from that church ever since. I think there has hardly been a conversion since that time. God will not have His Holy Spirit quenched. "Quench not the Spirit. Despise not prophesyings." Let us cling to God, be true to His word, and He will clear away this obstacle to the progress of His kingdom.

At the close of the address hymn No. 31 was sung—

"Oft in sorrow, oft in woe,
Onward, Christians, onward go."

THE WOMEN OF CHINA.

By Miss Ricketts.

Miss Ricketts.

Our Lord's last command.

When the Lord Jesus ascended into heaven, He left one last command to His faithful followers concerning the world of human beings for whom He died. It was this: "Go ye into all the world, and preach the gospel to every creature." And so difficult did He deem the work, that He gave to those called upon to carry it out a promise for all time of His continual presence—"Lo, I am with you alway, unto the end of the world." It has been said that "God's commands are His enablings;" but here is a command to do a hard thing, and with it a promise that might well inspire the feeblest of His loyal servants to go to the ends of the earth, since He has promised to be their convoy.

How obeyed.

We are here to-day to ask how this command of Jesus Christ has been obeyed. I believe I am correct in saying that the churches have delegated the work to large societies of individual Christians. Missions to heathen nations have not been felt by the churches to be one of the chief objects of their existence. Our Master ascended into heaven, leaving us a definite work of paramount importance to do. This work most of the churches, as churches, have overlooked, and concerned themselves with other matters nearer at hand, and making more immediate demands upon their attention.

Ten hundred millions!

Partly as a consequence of this neutrality on the part of the churches, as churches, ten hundred millions of heathen and Mohammedan people still remain in gross darkness; while the number gathered out of these during a hundred years of labour

on the part of missionaries is only some three millions—as many as could have been reasonably expected, considering the means at the disposal of the various societies. The money contributed for missions to all the societies of the United Kingdom as yet only amounts to somewhat over £1,000,000 per annum; while £124,000,000 is annually expended on beer, spirits, and wine; £13,000,000 on tobacco and snuff; and £12,000,000 on amusements. We hear much about the depression of trade; but, notwithstanding that depression, there would appear to be large sums of money forthcoming for purposes of self-indulgence, yet the contributions towards the gracious purpose which the Lord has in His mind towards men of all nations form but a hundred and forty-ninth part of these. May we not therefore feel that the Lord is saying to our nation, "Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that lieth waste"? Miss Ricketts.

This was the case in the time of Haggai the prophet; and may it not be, beloved friends, that God is calling loudly to us in this national depression and distress, because of "His house that lieth waste"—not the material building on which we spend possibly too much in needless elaborations, but the temple which is being built of living stones from every land rising slowly over all the earth—rising, but hardly yet visible above the ground. The wall of Jerusalem was once built under almost overwhelming difficulties, and the secret of that grand success was that "the people had a mind to work." That work, we are told, was great and large, and the people were separated far from one another; but they wrought in the work, and though strength was decayed, and there was much rubbish, and enemies were legion, that work was accomplished; and should we flinch or quail when our work is the building of the temple of God that lieth foursquare towards the four winds of heaven? His house waste.

God is calling us in this nineteenth century to a new crusade. He is bidding us lay life and treasure aside, and go to the rescue of the holy places. Every heart, whether it beats in the breast of Englishmen or Chinamen, may be a shrine purchased by the Lord's death, though now in the hands of the evil one. Let us arise in the might of a true consecration to God, and give ourselves no rest until we find out a resting-place for our God in the A new crusade.

Miss Ricketts.

hearts of the peoples of distant nations. Our consecration to God means, if we do walk along the lines of His will, if the Church is really consecrated, that the world will feel the pulse of a new life throbbing in all its enervated existence. Consecration does not mean living upon the corporate religious life of others, singing sweet hymns and feeling holy emotions, moving the soul. It means, as I look at it after long sojourn in a heathen land, in brief, crucifixion and resurrection, the result of a new God-breathed spiritual life that will sustain in us a divine energy for laborious and disagreeable work. If we wish for the constant presence of our Lord we must obey His last commandment, go and make disciples of all nations.

Much land to be possessed.

Two texts have been in my mind all the weeks that this subject has been occupying my thoughts in view of this gathering; namely, "There remaineth very much land to be possessed;" and, "Hitherto hath the Lord helped us." It seems to me that the evangelization of the world is embraced in the plane of these texts. Much to be done it is true, but there is great encouragement to rise up and do it. Heaven is the land of far distances, and we need to accustom our narrow range of sight to its far-reaching vistas. Let us not bound our vision by the horizon of Great or even Greater Britain, but let us look upon the whole round earth, and remember how for centuries England has been singing, "God shall bless us, and all the ends of the earth shall fear Him."

China's cry

Think of China for a moment, remembering that every third man in the world's population is a Chinaman, and look for a brief space at the social misery. No heathen woman in South China would think it necessary to rear more than two female children; they have frequently told me so. Forty women who were questioned by a friend of mine owned to having destroyed between them seventy-eight of their daughters. The poor little female children who are spared are all maimed by the cruel practice of foot-binding. The Hakka people, to their honour be it spoken, do not bind their female children's feet; but in the Hoklo speaking district of the province of Canton, in which I live, and in all China, north, south, and central, all the heathen women bind their female children's feet, and many Christian mothers find it difficult to stand against the pressure of this cruel custom, because a woman whose feet are unbound is always reckoned to belong to a class of disreputable women, and treated accordingly. Children sometimes die under the agony of the

Heathen cruelties.

pain. A Chinese pastor at Ningpo says: "In speaking of the miseries of foot-binding there is no end. The daughter cries with a bitter cry, and sheds tears till the bystander's heart is very sad; but the parents are as if deaf. They beat her and pierce her with needles, they use violent strength in drawing the bandages, they compel her to walk in the day with incomparable pain, and to sleep at night with no possibility of rest." Miss Rickerts.

The poor girl's miseries are not ended with this torture. As soon as she is of a marriageable age she is subjected to a marriage arranged for her without any consultation of her feelings. All marriages are contracted by the parents with the assistance of a female go-between, who receives a fee on completion of the contract. The daughter is treated in her own mother's house with but scanty affection, because it will ultimately be her lot to go into another family at her marriage. She is called a "runaway child" (*tsaú Kia'n*), and little love is bestowed upon her by her own parents. She is married off to get back as much as may be possible of the money spent upon her in childhood, and after marriage, if disliked by her husband, is sold again by him to some other man. Girls have not infrequently been known to drown themselves to avoid this loveless, hateful marriage-tie. Three girls known to me made a resolution to drown themselves, but were happily hindered in carrying out their purpose by an old man who knew them. Seven others made a compact to drown themselves together; four were hindered by circumstances, but the other three tied their wrists together, and threw themselves into a pond, where their bodies were afterwards found. Six girls, living in a village near Swatow, three married and three unmarried, dressed themselves in festal garments, and binding themselves together with a rope, threw themselves into the sea. All were drowned. Of the married girls, one was married to an opium smoker, one to a gambler, and the third had a cruel mother-in-law. Of course these are extreme cases, but not by any means so infrequent as could be wished. Unhappy girls. Loveless marriages.

In extreme old age, unless her children are really filial—a rare case—the aged woman is made to feel that she is a burden—eating rice, yet doing nothing towards earning it. She is kept on low diet, and much neglected. If she is helpless from sickness, she lies and tosses on her bed, wishing herself out of her misery; but having no light, and knowing nothing about a future state, she cannot welcome death as a happy release, and so her misery Aged women.

Miss Ricketts.

is extreme. I cannot forget, if I would, how such helpless creatures have clung to me as I have passed through their villages, and they have for a brief moment hoped that deliverance had come, as they eagerly drank up the kind words or smile of greeting that I was glad to give them. They have held me with all the intensity their weakness could manifest, unwilling to loosen their grasp of the only personality that seemed to bring hope near to them. Ah, friends, if we could feel the clinging to a lone, despairing human soul, you must be assenting to leave your pleasant homes, and go to do your share in bringing the love-light of the gospel into that benighted land!

I have said enough to prove to you that heathenism is not a lovely state of Arcadian simplicity; on the contrary, the heathen have no hope, being without God in the world. They "walk the starless road of death uncomforted," lost to the kindred points of heaven and of home. Noble-hearted Christian men and women have been working in Southern China for the last thirty-five years; and the results, I feel bound to say, are more than could have been expected from the small number of agents in the field at the commencement of the work. Indeed, for the first twenty years the work was carried on by a few missionaries, whose efforts were rendered all the more efficient by the labours of their wives in the same cause. During the last eight years, in the Swatow region only, the entire church membership has more than doubled; and we may expect the increase to be proportionately greater, now that the church has ceased to be only a handful of people, and become a numerous and organized body, with regularly-appointed office-bearers and church courts.

Thirty-five years' work.

Christian life.

As to Christian life among the church members, it is probably found in about the same proportion as among ourselves. A goodly number of members in each church are respectable church-goers, but not highly spiritual persons; a few in most of the village stations are devoted and earnest people. We long and pray for more life and vigour.

The Christian life of the church will be considerably developed when we are able to give the people some version of the Scriptures in their own vernacular tongue, and to teach them to read such a version with some measure of fluency and correctness. Three of our missionaries, among other arduous labours, are now employed in translating the New Testament; and I hope for a new and quickened life for the whole native church when we, by this

means, secure a wider diffusion of the knowledge of God's good Word. Miss Ricketts.

In the meantime our female evangelists, seven in number, are going about from station to station teaching the people to read sheet tracts and portions of the Bible, prepared in colloquial characters. This is a beginning, and will be useful as a means of getting the people trained in habits of attention and study. The British and Foreign Bible Society has lately given a great impetus to this work by their liberal grants to native Bible-women, and their printed enquiries into the manner in which their gift is used. I feel that this new departure will give an increased stimulus to all the ladies who are directing the labours of Bible-women, and the result will probably be a vast increase of direct teaching of the word of God. Female evangelists.

We should feel encouraged to go forward in the work of the evangelization of one-third of the human race, by the inspiring thought that we have been marvellously helped by God. Forty years ago China was practically shut out from the rest of the civilized world. To-day the missionaries of all the great societies have access to the whole country, can always get a crowd of curious listeners, and have their ear if they are earnest, patient, and good-tempered. We have the opportunity now to broadcast the seed, and we ought to embrace the opportunity. God only knows how long it may last. The door now open may be shut again, and "the mill cannot grind with the water that has passed." The souls of a people with splendid possibilities in their nature are dying in the dark, while some of you dear English sisters are working among your own people, and enjoying as your work the highest of Christian privileges, and the choicest means of grace. Might not some of you who have been thus trained and educated for dealing with souls leave your work here in the hands of God, and go forth to those who are sitting in the darkness that may be felt, that awful darkness that will soon settle down upon them for evermore? "Hath not God commanded them? Be strong and of a good courage . . . for the Lord thy God is with thee, whithersoever thou goest." Open doors.

Think how the Lord has blessed His servants in China! In our mission alone, in Southern China and Singapore, there are 5268 church members, adults and children; to say nothing of the number who are scattered about the country half persuaded, secretly believing, coming gradually towards the light, having The Chinese converts.

Miss Ricketts.

heard the faithful preaching of native brothers in the hospitals and elsewhere, and sometimes after long years coming back to ask for baptism. Think of the bitter persecutions willingly, nay, cheerfully, endured even by weak and helpless women; of the money contributed out of extreme and grinding poverty; of the willingness of native converts to tell the sweet story of Christ, and say if the Lord has not been fulfilling to us His gracious promise of being "with us all the days." If He is so faithful, Oh, beloved friends, let us be loyal to Him and His orders, and let us enter as we have never yet done into His mighty purposes of salvation to our race. A golden harvest after the toiling day awaits each faithful labourer. Who will go and strike for victory that awaits our King and His host? Well now the banners of the dragon float over fort and battlement, fit emblems of the subjection of China to the powers of darkness. Let us not despair because we have overlooked, perhaps from its very simplicity, the command He gave us. God answers us by our gathering here to-day, and in Liverpool, Manchester, Newcastle, and other places; and by the presence of many heathen among us, and the consequent attention called to them, that He is going to cause His Church to arise and shine, to give her vineyards far away, and the valley of Achor for a door of hope. He will cause her to bind as ornaments upon her bridal attire, in which she is getting ready to meet her coming King, the heathen nations to be His inheritance, and the far China of our love to be His possession.

A golden harvest.

The burden of the heathen.

Dear friends, I thank you very much for listening so patiently and quietly. May the Lord indeed lay the heathen upon your hearts; may the burden of the heathen press upon you. Just remember, there are 1,200,000,000 of heathen sitting in darkness, and only 3,000,000 rescued; very much land remains to be possessed. But at the same time do not forget that "hitherto hath the Lord helped us." If the Lord puts it upon any of your hearts to go out and labour among the heathen, I am quite sure that He who has said, "He that giveth to the poor lendeth to the Lord," will give you a blessing; for the poor, the poorest of the poor, are those without God, and without hope in the world.

After prayer by Mr. H. M. Barnett and Mr. C. H. Judd, we had the following address on

WOMEN OF SYRIA.

By Miss Poulton.

Christian Friends,—We have been hearing of large countries calling for a very large number of workers. Now I have to tell you of a small country, but one which also needs workers. It is besides a country which must stir up our interest. It is the land in which our Lord lived, and from which the light shone out that points us on to heaven, and yet a land over which darkness now reigns. Many there are in that darkness of Mohammedanism of which we have heard so much to-day; and many in still more dangerous darkness, calling themselves Christians, and yet not even knowing the name of Christ. It is there we want to send those who shall take the glad tidings of salvation. The special work we want is work among women; for if Mohammedans are to be reached, and really blessed, it must be by women. Not long ago a governor in Syria said, "Syria has never been great because her sons have never had mothers." And that is just what is wanted—mothers to bring up their children in the fear of the Lord.

Miss Poulton. The country. Its need.

Now what is being done with this object in view? There are various missions at work. The Americans have been there for many years. They have much work among the men and boys of the land, and also schools for girls, but not very many. The Church Missionary Society in Palestine works also among women. The Society for Female Education in the East has schools at Nazareth, Shemlan, and other places. Here and there, you will find some individual Christian, settled down in a village, who has opened a school, and begun to gather women and children around her; and there is plenty of room for such efforts.

Agencies at work.

But the special agency to which I wish to call your attention is that of the British Syrian Schools and Bible Mission. It is the largest work for the women of Syria. It has at present twenty-nine schools and thirty Bible-women and Scripture-readers. It reaches from day to day some three thousand people—children in the schools and women attending classes. Besides that number there are others reached in their own homes, of whom of course there are no statistics. It is an encouraging

British Syrian Mission. Encouragement.

Miss Poulton.

work. You gather the children in the schools, and you do not require first of all to persuade them that education is a good thing. You have nothing to do but announce that the school will be opened, and it will soon be filled with children coming with the determination to learn whatever you will teach them. They are interested from the moment they enter the school till they leave it at night. Their eyes are fixed on their books or their work; or, if listening to teaching, their eyes are upon the teacher. Then, when they return home in the evening, they tell it to their own people—fathers and mothers, elder brothers and sisters—are taught by little girls what they have learned at school. The old people listen with delight, and even a prejudiced Mohammedan father will listen with great interest to his girl who has learned so much. And this even amongst the highest in the land; for in these schools there is no separation of rank, all are together—the daughters of the highest Druze and Moslem Emirs will sit with the beggar's child and learn their lessons together.

Interest of scholars.

Uniting ranks and religions.

Another thing is that all religions are there met; Moslems, Jewesses, Druzes, Roman Catholics, Greek Orthodox, Greek Catholic, Protestants, and Maronites, all send their daughters to learn together the same lessons. Hitherto for many centuries the idea of Christianity in Syria has been a large number of sects hating one another; but now they are beginning to see that the Protestants have brought in a different idea, and so throughout Syria you will find a great readiness to read the Book. Wherever the Bible-woman goes with it, or the English visitor pays an afternoon call, and mentions she has a Bible with her, there is always readiness to listen. I remember an afternoon in the house of one of the richest Mohammedans in Beyrout; there were two brides married only about a week, and a great number of women were in the house. Some came from Damascus, and had never seen a Christian before. After we had been a short time in the house, when, as usual with Eastern women, there had been a great deal of talk about dress, I thought we had had enough of that, and said to the Bible-woman, "Can't you take out your Bible and read 1 Peter iii., and show what we think is a woman's best ornament?" The Bible-woman read the passage, and they listened with the most intense interest; and when she had finished the ladies remarked it was quite true, that the best ornament for a woman was a meek and quiet spirit. I then said, "Read on,

The Bible received.

Bible-women.

and show what our Book says of the husbands also." They said that too was very good. These ladies were very pleased to hear that in Damascus we had schools and Bible-women. Miss Poulton.

Village classes.

Again, in the mountains you may go to a village where there is no school at all; very often our ladies do this during holiday time. They go to some fountain where the women come to draw water; they speak to them, and ask them perhaps if they have heard of the water of life. "No," they say. "Well, did they ever hear of the Lord Jesus Christ?" "No, they never heard of the Lord Jesus Christ; they are only women, how could they hear anything of it?" Perhaps the lady will sit down, and begin to tell them about the sufferings of Christ. Soon tears are flowing from the women's eyes. "We never heard that before. How much He must have loved us, to die for us." They go away repeating, "The Son of God loved me, and gave Himself for me." Very soon there is quite a large class at that place, and when the ladies leave they ask, "When shall we see you again? Come next summer." And if they go, what a joyful gathering there is.

Prayer meetings.

The children in the schools have learnt the value of prayer. There are several prayer unions amongst them. There is the *Light House* Prayer Union, because the members feel they must show the light to others. Another is called the Evening Star, because they meet at sunset. I think these prayers will bring more blessing than the Moslem's prayer, which ascends at the same hour. Now what do the children pray for? For each other, and for their parents. One day a teacher asked what they were praying for. "We were praying for Mrs. Mott, the head of the whole work, who was very ill" (I am thankful to say she has been restored again in answer to the believing prayer), "and also praying for blessing on our teachers; but most of all we prayed for *new hearts* ourselves."

The new heart.

One day in class they were learning that word in Psalm li., "Create in me a clean heart;" and one asked, "Am I to pray for that?"

"Oh, yes!"

Then she said, "Well, teacher, how am I to know when God gives me the new heart?" And one of the other girls answered, "When you have got a clean heart, and mother sends you to market for anything, you will not want to take any of it, but will carry it all home without touching anything." And another

Miss Poulton.

said, "We would wish to tell the truth, and hate lies, when we have a new heart."

Women's classes.

Again, the work among women is most interesting. We have large classes in Beyrout, attended by two to three hundred women; and there are large classes in different places. There are regular mothers' meetings, and as I went from one to another I heard often sung that favourite hymn—

> "Just as I am, without one plea,
> But that Thy blood was shed for me;"

or that other beautiful one—

> "My faith looks up to Thee,
> Thou Lamb of Calvary."

The women who choose these hymns are Druzes and Mohammedans.

Of course among these Orientals you have to allow for their complimentary phrases about joy in receiving your visits and listening to your sweet words; but after making full allowance for these things, there is much of reality in their expressions. The women are sometimes beaten for coming to our classes, and still they come, sometimes starving and hungry, and yet they feel the joy. Some have come from rich Mohammedan homes, where there are three or four wives, and have been so changed that their husbands have noticed the difference, and become interested, saying there must be something to make such a change.

Bibles in the homes.

Many of our little Mohammedan girls, who go from us at the age of eleven to be married, take the Bible with them, and read it to the husband.

A girl was going to be married, and a Bible was offered to her; but she said, "I dare not take it. I do not know my husband, having never seen him; and he might be angry if I had a Bible." The teacher said she would keep the Bible for her, and she went off. After a time she came, saying, "My husband is so kind, and I may have the Bible."

Another instance. A young man said that the harem was quite changed since he had married a girl from our schools. Now, instead of the old scenes, he finds they are singing hymns and engaged in needlework, and he said, "It is all through my little wife, ten years old. She has changed my sisters altogether."

Well, thousands of these girls have passed through our schools,

and those who have gone have taken the Bible with them, and read it in their homes and to their husbands, and in many cases the husbands are to be seen studying the Scriptures for themselves, the direct result of these girls from our schools; and we believe that within a few years there will be a great upturning of the people through this Word. Miss Poulton

Now it is a small land. There are not millions there, but thousands. But we do want to have such Christians living in Syria, that when the Jews return to their own land they shall see what true Christianity is, and not merely the name; we want them to see the true Christianity, that they may learn to recognize the true Christ. The Jews.

How the Jews in Damascus are looking for and expecting their Messiah! They fix a date over and over again. When the time comes they say, "We made a mistake." They have waited so long that some of them say, "Perhaps you Christians are right, after all." The people notice the change it makes in homes where the Lord Jesus is received; and numbers of Mohammedans are secretly studying the Bible, and are believers, and would be baptized but for the fear of being poisoned. We want to teach these people to read the word of God intelligently, and we pray that the Lord would send the power of His Holy Spirit, so that they might be enabled to lay down their lives. I believe if a few did this, hundreds would come forward ready to accept Christianity. Possible martyrdom.

Remember, workers are wanted in our mission. We want educated ladies with some experience of teaching and school work, and also with some experience in Christian work; above all, with the love of the Lord Jesus Christ burning in their hearts, so that it may go forth with power. When dear Mrs. Henry Smith used to speak, her words went to the women's hearts. They said, "She had the tears in her eyes as she said to us, 'My sisters, my sisters, Christ died for you as well as for me.'" And then they realised the truth of the glad tidings she proclaimed. Workers needed.

Hymn No. 22 was sung at the close of the address—

"Tell it out among the heathen that the Lord is King!
Tell it out! Tell it out!"

SOUTH AFRICAN WORK.

By Mrs. Osborn.

Mrs. Osborn

Hindrances to mission work.

All who are at all acquainted with missionary work in South Africa know well that strong drink is there one of the most formidable hindrances a missionary has to contend with. And to our dismay, we find that one of the measures passed by the Colonial Parliament this year is the abolition of the Excise. Brandy shall come in and go out free. Whilst many of the necessaries of life are scarce and expensive, drink shall be within reach of the poorest. It has all the appearance of a diabolical scheme, planned by men engaged in the traffic in order to clear off the native races and add to their own gains. Other measures have been passed, all tending to increase the difficulties of the missionaries in the country. The present condition of the colony calls for much prayer.

Mr. Radcliffe asked in prayer that many women from among the heathen might be raised up to work among their own people. This reminds me of a remark by one of the French Protestant missionaries labouring among the Basutos. He stated that far more zeal was manifested among the women than the men.

Rev. A. Murray's Huguenot Institution.

Twelve years ago the Rev. Andrew Murray established the Huguenot Seminary at Wellington, a branch of Mount Holyoke, America. It is an answer regarding colonial evangelization. Girls of French, German, and Dutch descent, as well as English, are educated there, and also trained for mission work. After conversion the girls have always before them the thought of going into the mission fields. Many have done so either as wives of missionaries or as teachers. A missionary society has been formed in connection with the Institution, and supports more than one who has been trained there, and who is now labouring among the heathen.

Colonial evangelization.

We need experienced workers in South Africa—those who would go out from home to train the sons and daughters of the colonists, that labourers among the heathen may be supplied from the colony. We also want the native churches stirred to aggressive work. This cannot be done by worn-out, broken-down missionaries who have spent many years in the country.

Native churches.

Paul said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." That is what we want in South Africa, but very few come from England to see how we do. A fever patient is often ignorant of his condition until the clinical thermometer is applied. We wish Mr. Radcliffe and others would come out and apply the spiritual thermometer to our churches. Mrs. Osborn

Another need is some system of conferences, such as this one represents, and real union among the churches towards the advance of this great object. Colonial conferences

The mission in which I am more especially engaged is in Cape Town, amongst our own fellow-countrymen. When I was about to leave England in order to start it, a friend said, "If you were going to the heathen I should feel more interested." But I am assured that our work is of great importance. Every soldier converted shines as a witness, or, moved about with his regiment, is an itinerant missionary. Soldiers and sailors.

About 30,000 men go out of the army every year, and as many enter its ranks. I ask those who work among soldiers to impress upon them the responsibility of going into heathen lands as Christians, that they may go as missionaries for the Lord Jesus. We have soldiers working in this way. One such left the Cape the other day, and when he went the little coloured boys to whom he used to speak of the love of Jesus shed tears. A blue-jacket would walk over the hills every Sunday afternoon to teach the children of the natives. A soldier returned to England to get his discharge, and then hastened back to the Cape, saying he felt he must work for the Lord at the Soldiers' Home where He had saved him. He met the expenses of the journey out of his own savings, and as caretaker of the Sailors' Rest is doing his work well and conscientiously, and accepting no remuneration for it. Soldier-missionaries

Our hall at the Soldiers' Home provides for the spiritual needs of many besides soldiers. We have also special meetings for women and children. Our little Sailors' Rest at the docks is open to all sea-faring men, and if we cannot give all the gospel by word of mouth for lack of workers, we give them the Word of God in their own tongue.

A new military station is about to be formed near Cape Town for 1300 soldiers. We know not what to do for them, but something should be done. I should be thankful to hear of a lady with experience and means who would go out and take up this work. Ladies needed.

Mrs. Osborn

Y.W.C.A.

We have also a Young Women's Christian Association just started in Cape Town, and we desire to extend the work to other towns in the colony. For this special branch of work a lady is much needed, one able to organize work, and who will meet her own expenses.

Our railway-men and police.

Nothing as yet has been done for our railway-men. We are only able to send monthly packets of gospel papers to about thirty stations. Numbers are in isolated places, and never hear the gospel, and are exposed to terrible temptation in the form of strong drink.

Our police as a class are still untouched. There are about one hundred men in the city police force, and for want of workers we have not even a Bible-class for them. The mounted police are scattered throughout the colony, and away on the borders, with no opportunity of hearing the gospel.

A problem solved.

Everywhere, and among every class, there is the same need and the same cry for help; but the labourers being few, it becomes a problem how we are to reach them. Jesus can solve every problem. He has solved this one. In Luke iv. 43, after "the people prayed Him, that He should not depart from them," the divine Missionary said, "I must preach to other cities also: for therefore am I sent."

The word that fell often from His lips was "forsake." "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." God's people under the law were commanded to give; under the gospel, to give up. The young ruler was told to give up all his rich possessions, in order to follow Jesus. Sitting by the treasury, the Lord saw the rich cast in much, and the poor widow casting in all she had. Which of them was approved?

Results an hundred-fold.

At Pentecost they gave up all, and He gave them power. Do we want results an hundred-fold? We can have them. "Every one that hath forsaken houses" . . . . It seems strange that houses should be first on the list. But when we look at our comfortable, pleasant homes in England, it is hard to leave them. He knows how hard. I know a pleasant, happy home where there are five daughters, all serving the Master. I covet one for Africa, but the aged father cannot spare one. It may be said, "What of those who give largely—give thousands to foreign missions?" How much did Jesus give? "The kingdom of heaven is like unto treasure hid in a field; the which when a

man hath found, he hideth, and goeth and selleth all that he hath, and buyeth that field." All that He had, He gave. Gold was discovered at the Cape. It well repaid the cost to send diggers from America to work the mines. They were among my fellow-passengers. The wife of the man in charge of them was frail and delicate; so much so, that I could not refrain from saying to her, "Are you not afraid to face the hardships and loneliness and possible dangers before you?" With a calm smile she answered, "I am going with my husband, and it will not be for long." Mrs. Osborn

Oh, dear friends, let us believe that the weakest of us can go where He calls us, since He has said, "Lo, I am with you." And it will not be for long; not for long this glorious service; not for long that we can follow His footprints in this path of self-denial. Already the day breaks, it is time to put on our beautiful garments; for, "Behold, He cometh!"

Prayer followed by Mr. James E. Matheson, and the closing address was given on

WOMEN'S WORK ON THE CONTINENT OF EUROPE.

By Mrs. Gardner James.

The subject on which I have to speak—"Women's Work on the Continent of Europe"—is a very large one. I am here as the representative of two societies: (1) The Young Women's Christian Association Continental Department, which comprises Continental members resident in England as well as abroad; and (2) The International Union of the Friends of Young Women (L'Union Internationale des Amies de la Jeune Fille), which works with the Y.W.C.A. Through these two societies we are connected with every kind of woman's work in nearly every quarter of the globe. Mrs. Gardner James. Y.W.C.A. Continental department. International Union.

The members of the International Union arrange, as far as possible, to meet young women going to a strange city or country; and though as yet we number only about 900, we have already found our Union to be of great use. We had a conference at Exeter Hall in July last, when nine different countries were represented—Germany, Belgium, Holland, France, Russia, Sweden, Switzerland, America, and England. I.U. meeting young women. I.U. Conference.

I do not think I can do better than to begin by telling you of our most interesting work in Sweden. We have about 200 Y.W.C.A., Sweden.

Mrs. Gabriel James.

Norrkoping.

Y.W.C.A. members there. Classes of from 50 to 100 factory girls are held at Norrkoping by young ladies, whose own hearts have been touched by the love of Christ. Is not this just what we want in our Y.W.C.A.—that our Prayer Union members should themselves seek to gather in young women still outside the fold of Christ, and tell them of His love?

Jönkoping and Sköfde, Stockholm.

There are also branches at Jönkoping and at Sköfde. At Stockholm there has been quite a revival of Y.W.C.A. work, and the Queen of Sweden herself is a Y.W.C.A. member. On the 6th of January, this year—a day chosen because it was the day of prayer in the Y.W.C.A.—large meetings were held in Stockholm by Mr. and Mrs. Andersson Neijerhelm, to speak of restarting the work there, and to have prayer about it. One likes to think of the work beginning thus by prayer, and on our own prayer-day; and it is no wonder that it has prospered. When Mme. Andersson Neijerhelm, the president, lately returned from a short visit to Russia, the members were delighted to see her back again; and she wrote to me, that they were not only glad to belong to our large association, but also to have become a tree themselves, with branches in Finland and Russia.

Finland Y.W.C.A. and I.U.

Mme. Andersson Neijerhelm started five branches in Finland. She did not commence by starting an association, but she held meetings, speaking of the love of Christ; and then the girls came to her and said, "Cannot we also have an association?" She thus started both societies in these places, finding as we do that the one helps the other, and that both must go hand in hand.

Russia.

Mme. Andersson Neijerhelm then went on to St. Petersburg. I have just been speaking of the work there with one now exiled from that country for the name of Christ. He says there is a great work going on all over Russia. The Christians there seem indeed like the early Christians. What an honour to be exiled or imprisoned, as many are, for His name! And we here are often unwilling to give up a little bit of extra comfort, that the bread of life might be given to the dying. One very dear to me said, "Even the coat on my back belongs to the Lord; and if He wants it, He shall have it." "*If He wants it*," but not if He does not tell us; as some have done, giving up all *unbidden*, and then becoming dependent on the church. Surely the greatest joy of our lives should be to have opportunities of yielding something to our Lord which costs us something. The greatest joy never

comes by the emotions being worked up, but by waiting on the Lord, by yielding everything to Him from the depths of our hearts, and joyfully saying, "Yes, Lord," to all He sends. Can we keep back our children or our dearest from Him? Is it not a *blessing* to be able to yield what we most prize? *How much* do we love our Master? *How much* do we give which costs us something? Mrs. Gardner James.

There is great need in St. Petersburg for the International Union. Mme. Anderssen Neijerhelm did open a Home there; but only three meetings were held when the police came and broke up the work, though the Czarina gave money for the work, and wished it to be carried on. It was through the influence of one man that this was done. Y.W.C.A. and I.U., St. Petersburg.

In Norway the police state that they have taken up fewer girls in three years than they did in three months before the International Union was started there, and we trust the Countess Wedel Jarlsberg is about to start a Y.W.C.A. also. Norway I.U.

In Germany the International Union has spread much, and they have a national committee. Miss Römmele organises Bible-classes in connection with this, not nominally Y.W.C.A. classes, but much the same; and God is opening her way wonderfully for this work, and the clergy are helping her. God is blessing Germany. Miss Römmele has worked also with Dr. Baedeker and Dr. Ziemann. At Essen about eighty young ladies came after the meetings and offered themselves to work among their fallen sisters. Dr. Ziemann says that everywhere among Christians there is a stirring-up and a readiness for mission work. After Pastor Schrenk's visit to Frankfort, a young women's branch was formed there, and a branch is also commencing at Bad Hambourg. "In Germany," Miss Römmele writes, "English workers are of little use." She says she wishes all converted Germans would turn out of England and return to their own country. We try to get hold of our German sisters while in England, and some I know have returned home with a new song in their mouths. Some who have gone back lately are now just beginning a little meeting of their own, and forming a union for prayer, thus carrying life with them into their own land. German I.U.

One of our International Union members, Mrs. Palmer Davis, has a large work in Berlin among cabmen and their wives. She employs six Bible-women, and some of the histories she can tell are most thrilling. I.U. members' work.

Mrs. Gardner James.

In France we are also at work. We have many International Union members and a national committee, also Y.W.C.A. branches there. In the Drôme Valley, Miss Mudie is working. Many who have been governesses in England return to their own land and become national schoolmistresses. In one place where one of our members became a teacher there were only fifty children, but since the railway was brought there the pupils have increased to five hundred, and she having herself been blessed in England, has now a large sphere of usefulness. Another member visits four villages. Another has lately joined us—a poor cripple girl. She hopes to have a class of little children who are otherwise quite uncared for in that village. A correspondent, writing to me of our lady workers, says how *much* they are comforted and cheered by the letters they receive, as in most of the Protestant churches in France they are taught so little.

France I.U. and Y.W.C.A.

Spain Y.W.C.A.

In Spain we had only eighteen Y.W.C.A. members, but six have lately asked to be admitted from another town.

I.U.

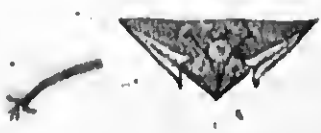
An International Union member writes warning young women not to go to Spain. There are *so* few respectable families. Only Roman Catholics can get places, and only middle-aged women should venture to go.

Turkey

The Constantinople "Ladies' Christian Association" is affiliated to us, and takes some of our papers. This association has a large Prayer Union Band.

We have just had our Y.W.C.A. motto cards printed in Spanish, French, German, Swedish, Turkish, and modern Greek.

After giving you these brief notes of our work, I think you will agree that we are a missionary association, extending from England to many other lands.



THE CONTINENT OF EUROPE.

TUESDAY EVENING, *October 5th*, 1886.

THIS evening the claims of Continental Countries were considered. After silent prayer, hymn No. 19 was sung—

"Onward, Christian soldiers,
Marching as to war."

The Rev. D. B. HANKIN then offered prayer, and Hymn No. 21 was sung—

"Uplift the banner! Let it float
Skyward and seaward, high and wide."

The Chairman, Mr. REGINALD RADCLIFFE, having read John xiv. 15—"If ye love Me, keep My commandments"—introduced the speakers in these words: Now we shall have three speakers,* and I want each of us to take them into our hearts before they begin to speak, that we may all be in sympathy with them. For myself I am greatly indebted to each of them; for one of them interpreted for me in St. Petersburg, another in Berlin, and the third, whom we are now going to hear, in Paris. Mr. R. RADCLIFFE.

WHITE FIELDS OF FRANCE.

BY MONS. R. SAILLENS.

DEAR CHRISTIAN FRIENDS,—If there was about twenty miles from some English city another town of 100,000 inhabitants with only one Christian minister, I think you would consider it a shame; and yet, if you stand on the cliffs of Folkestone or Dover, you will see at a smaller distance than that, within sixteen or seventeen miles, the large city of Boulogne with 100,000 inhabitants, but having Mons. R. SAILLENS.

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* They were three foreigners—Colonel Pashkoff, exiled from Russia for spreading the gospel; Dr. Baedeker, indefatigable in spreading the gospel in his native Germany, in Austria, Russia, &c.; and M. Saillens, in Paris.

Mons. R. Saillens.

only one Christian minister. And again, there is Calais, that large place, with only one or two Christian ministers. "But," you say, "it is not the same country; between the two there rolls a broad sea." What of that? Does that concern the Christian heart? Have we anything to do with frontiers and national barriers? Does the gospel know anything about seas and mountains, ditches and fortresses? Is it because we do not speak the same language that you speak, though at such a small distance from you, that we must be considered as strangers? Have you realised that just at your door, a few hours' journey from London, at such a proximity that you can almost go and return on the same day, there are millions of people who have nothing which you have and possess as Christians? They do not know the gospel, they do not know the Lord Jesus Christ. They have the cross, even more of it than you have; but that cross is empty. It is not spotted with the blood of Jesus; it has a false Christ upon it, and not the Saviour of mankind.

A near neighbour.

Why are we passed over?

I have sometimes wondered how English Christians pass us over in that way, for you do pass us over. You pass us to go to China, and to India, your own colony. You go to Switzerland in the summer, and to Italy in the winter, and you pass us over. You Christians do not do your duty to your nearest neighbours.

Because we are too near?

I suppose the first reason is, that we are too near. If we were just a little further away, if we had a little more romance about us, if we were a savage people, if we wore a long tail behind our backs, and were queer and uncommon-looking, perhaps you would take an interest in us; but as it so happens we are very much the same as you, we dress as you do, we have railways almost as good as yours. I am afraid that in what is called the missionary spirit there is a great deal of fondness of romance and travel. People like to go into the jungles, to a country where there are tigers and bears, something to fuss and talk about; but France is too prosaic, and too near, and so you pass us over.

Because we are civilized?

Another reason is that we are civilized. Now, as far as earthly gifts are concerned, I suppose we have received as much as any other nation in the world. Our skies are beautiful, and we have the sun, which sometimes shines here too. Yes, we have received very many gifts from God. Our brains are just as good as any other, and, humanly speaking, we have been favoured by God very greatly.

But although we are such a highly-civilized nation, and in some ways too much so perhaps, yet let me say if you are fond of savages you may just as well come to Paris as go to China. If you want barbarians, go over our streets, and you will find plenty; if you want the savage, go to our slums, yea, upon our boulevards, and you will find him without much searching. Are we not all wild men as far as the natural heart is concerned? Civilization is a varnish the devil puts on us—a false appearance we put upon ourselves. After all, men are only divided into these two classes—those whose hearts are truly civilized, and made new and living by the Lord Jesus Christ; and those whose hearts are wild and savage, full of egotism, full of love of self, and ready to trample everything under foot in order to have their own way. In that sense there are many savages in France. Mons. H. Bailleul

Perhaps another reason for your neglect of us is, that we have the reputation of having a large church, a large Protestant church. The history of the Reformation in France is remembered. You know about Calvin, but you forget that he died three hundred years ago, and left no successors in France. Those who took up the banner of Christ were drowned in their own blood. You do not remember that only sixteen years ago there were few Protestant churches in our country, and no possibility for them of raising their voice or of going out from their own buildings to preach the gospel of the Lord Jesus Christ. Persecution which lasted three hundred years cannot but have had a great effect upon the minds and hearts of the Protestants of France. Suppose that for three hundred years you lost the habit of preaching in the open air, it would take some time to acquire that habit again. Suppose that for three hundred years you were prevented from giving away a tract, it would take some time to acquire the habit again. So it is with us. For three hundred years we have been persecuted, and are just now beginning to breathe. You must give us time to get our education completed; you must educate us, you who have been so long free to preach the gospel of the grace of God. The Reformed church.

There are also, I suppose, though I hope there are none here, many English Christians who say that the need of a Roman Catholic population is not so great as that of a really heathen population. "A Roman Catholic nation," they say, "is half Christian already. They believe in the Lord Jesus Christ, they know He was born in Bethlehem, and died on the cross. Well, Roman Catholicism.

Mons. H. Gaillens.

let me say that I believe just the contrary. I believe there is no form of heathenism so dangerous and so subtle as Romanism; and I am sure it would be almost better for our people if they had never believed in Jesus Christ after the fashion of the pope. It would have been much easier for missionaries and Bible-*colporteurs* to make way, in France, Italy, and Spain, if these people were without any knowledge of the name of Jesus Christ. Their religion is a mixture of truth and error, and there is nothing so poisonous and so dangerous as a religion that has forgotten its birth and origin. That is the case with Roman Catholicism. It is more and more difficult for the true Romanist to see Christ through the many obstacles and hindrances put before him. Perhaps fifty or sixty years ago it was still possible for unenlightened minds to see Christ through the mists of Romanism; but since the doctrines of the immaculate conception and the infallibility of the pope were declared, the thing is almost impossible.

Indifference and scepticism.

Moreover, France has ceased long ago to be a Catholic country. If you travel in that land, and ask the people what they believe in, they will mostly say, "We do not believe in the Pope and the Virgin Mary;" they laugh at these things, and do not trouble about them. But if you continue your enquiry, and say, "Do you not believe in God?" they will say, "Yes." Although we may be very bad in many ways, yet the French people are not, as a nation, atheists, and will never be so; it is against the mind and training and previous history of the race, it is against their very being. They are too philosophical to be rank atheists. You will always find it is a small minority—though a very noisy one—that says "there is no God." In the centre of Paris, if you had Bradlaugh to preach to the people, he would not find such an audience as in London. If the people do not believe in religion, it is because they are Socialists, and not because they are Atheists. For instance, Gambetta was an atheist, but he never said so; he never dared publish it to the nation, because he knew the people were ready enough to follow him in the war against the priests, but not in war against God. We are not an atheistical nation, but we are an infidel nation. That is the great evil in France. People will not accept the revelation of God, but will only receive what seems rational and intelligent to their minds, what they can understand; and the human mind cannot understand very much. Yes, we are in a sad state; but remember, you English people

The French not Atheists

had something to do with this. In the last century the English church was in a very bad condition, and the French infidel learned his infidelity at the English school. When Voltaire first began to doubt, he came over to England. He saw many men. He met Lord Shaftesbury, the great infidel (the grandfather of the late great and good Lord Shaftesbury), and Lord Chesterfield, and others, and through them he was confirmed in his infidelity. Well, this infidelity has lasted with us. Happily it has passed with you. Wesley and Whitefield rose up in your country when Voltaire and Diderot arose in mine; but your duty is to hear the call from those whose number is growing in France, who are dissatisfied with scepticism—the call which I would bring to your hearts, "Come over and help us." You who are not strong enough or sure enough of the will of God to go to China or Africa, do you want to begin your training? Come over to France and make a trial there. If you do not succeed, it does not matter much; you are near home, and can easily return. The outfit would not cost much. And if you are a real missionary, I hope you would not go somewhere else, but stay and try to make the French people missionaries in their turn.

Mons. R. Saillens.

The Macedonian cry.

Perhaps I am not an impartial judge, but I do not think that at the present time there is in the whole world a mission-field so promising as France. First of all, there is no impediment from the authorities or the people. A few years ago—twenty years ago—if Mr. McAll had gone to Paris, the Emperor Napoleon would soon have sent him back; and even if he had allowed it, the people would not have permitted him to work there. The French Protestant ministers were not received well during the time of our prosperity. But the war has come, hearts have been broken, and the missionary has come to them, the gospel has become popular, and the gospel preacher has access wherever he goes. In any village, town, or city he is sure to get a large audience. We have not had one instance, during the fifteen years that have passed since the evangelical movement was started in Paris, of a hall being opened for the preaching of the gospel without its soon being consecrated by the Lord by the conversion of souls, even in the small stations far from the centre, which are sometimes supplied by untrained speakers. I know several of these halls in which one can count fifty, or sixty, or a hundred people who have been brought into the Church of Christ after but a few months of preaching the gospel. Now I would

A promising field.

The McAll Mission.

Mons. R. Saillens.

ask our friends from India or China, whether they find it so in their work? Have they not sometimes to labour for a long time without seeing any result? I do not say that would be any reason to discontinue working in those lands; but I say that in France the Spirit is moving upon the waters, and it would be a guilty thing on our part not to enter a door so marvellously opened by the Lord Himself.

Almost too easy.

In Paris the preaching of the gospel is almost too easy and too popular. We do not meet the opposition that we should expect as missionaries. Some time ago we settled in the very heart of Paris. Everywhere around and near our Mission Hall there is evil and wickedness. We expected great opposition. But for three years that place has been opened every night in the week; and whenever it is opened, whether summer or winter, whether in stormy or fine weather, the people come flocking in. Last Sunday the place was too small, and this happens every Sunday. Almost every night some new-comer will speak to the preacher, and say with tears, "Thank you for what you have said. This is the first time I have been here. I do not know whether it is Protestant or Catholic, but I will come again." So the work goes on. And now I am able to say that we have in that one place material to form a beautiful little mission church. I suppose sixty or seventy would be found, after full investigation, to be, as far as we can judge, fitted to join in the Lord's Supper. I say it again, there is no field in the world, whether it be in Africa, Asia, or Europe, so much open to the preaching of the gospel of Christ.

The young Frenchman.

When coming yesterday in the railway I saw a young Frenchman, a bright young commercial traveller, who was much struck with the difference between France and England; and he thought even the people looked different in their faces, and were different in their behaviour. I told him that English people owed everything to Christianity, while we, notwithstanding our native qualities, are suffering for want of a true form of Christianity. He agreed with me that this might be the cause of our national inferiority.

The great want.

What is our great want in France? We need men and women consecrated to the Lord Jesus Christ. I ask your prayers for myself and for the work. Pray for me, and all my fellow-labourers; for dear Mr. McAll, who is prevented being with us to-day because he is laid aside owing to the great care in connection

with finance at present. In Tunis, Algiers, Corsica, and other places, we have had to stop the work through lack of funds. I do not ask your money just now; but I do ask yourselves, and your prayers. We want young men of twenty or twenty-five, not too old to learn the language, and ladies too, in every department of the mission; we want the hands and hearts of Christian England. When Paris was besieged by the armies of Germany, the very first man to enter the city with food was an Englishman. We have never forgotten that. No journalist will ever make us forget what we owe to English men and women, and especially to the Christians of your country. Let me say that the French, apart from a few politicians, love the English, and have a great respect for them, and thankfulness for what they have done. It was Mr. George Moore who brought us the first bit of bread we had in Paris in 1871, and an Englishman, Mr. McAll, who brought us the bread of life to feed our hungry souls, and we have never forgotten that. Do not let anything said by people, who have no right to the name of Christians, trouble our Christian fellowship; let us be truly one in heart, loving the same Lord and Master. Mons. R. Saillens.

We are thankful for what is being done; but I would say this. We do not know how long our liberty will last. I believe it will last long yet, but we do not know. Now is the time to come and help us. Dear friends, we are very close at hand, come and see our meetings, and how hearty the people are, and how they will welcome you. You will, I am sure, desire to visit us again; and at all events you will be glad to see the work, and will pray for us more than you have done hitherto. Time is short.

The Chairman said: I should just like to say that I know from my own experience how true these facts are. When I came through Paris, some months ago, I was in some of the mission stations, and noticed that the people, on week-nights, were crowding at the doors before they were opened. Now we want to be practical, and before we speak of Russia let us join in prayer. Mr. R. Radcliffe.

Mr. Theodore Howard led in prayer for France.

THE HAND OF GOD IN RUSSIA.

By Col. Pashkoff.

Colonel Pashkoff.

In Zechariah iv. 6, 7 we read these words: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." These words of Scripture have come into my mind with great power, for if ever they have been fulfilled it surely has been in this vast empire of Russia. It has not indeed been by might, nor by power, but by His mighty Spirit that the Lord's work has been carried on in my country, notwithstanding all the opposition that the autocratic government can command. All that man can do to stop the work is brought to bear upon it. They use all sorts of means to shut the mouths of the very few Christians who are able to speak. They have at least silenced the prominent ones by sending some of them away, and putting others into prison, and some have been forced to leave the country; and yet the work goes on.

This work in Russia began not so long ago, and it is wonderful to see how the whole of the Lord's work there is really an illustration of the words I have just read. Look at one or two instances of how the Lord works. Some years ago, during the Crimean war, a copy of the Word of God (which did not then exist in Russia in the language commonly spoken by the people)—a copy of the New Testament—printed in London, fell into the hands of a Russian prisoner of war when he came to England. After the war that copy was brought by him to Russia, and passed through the Custom-house (how I do not know, for any copies of the Scriptures, besides those printed by the Synod, are prohibited in the country), and then fell into the hands of a peasant, a simple labouring man, who by reading this gospel was brought to the saving knowledge of the Lord Jesus Christ. After his conversion his mouth was unstopped, and he began to speak the Word of the Lord to those who lived in his vicinity; and very soon a good number of people gathered round to hear the Word, and many received blessing. At first they did not leave the church, they did not cease going to its services; but there was a wonderful change in their lives, and this change excited against them the

Origin of the Stundists.

Persecution aroused.

priests, who started a persecution. This persecution, and the Government's action, was the means of spreading the very movement they wanted to check. They took one of the men who had been chiefly used of God in rousing the people, and bringing them to the knowledge of the Lord; they took him, and sent him away to another province, setting him to work in a distant part of the country. What was the consequence? Why, that the work broke out in a new district; for he spoke the word in the place to which he was sent. Then when they saw this they brought him back again to the place where he started his work. So you see one single copy of the New Testament was the means of beginning a work that is spreading all over the south-western provinces of Russia, and almost to the capital.

Colonel Pashkoff.

Another instance of God's manner of working is that of a man who could hardly speak a word of Russian, who was converted in an American missionary school at Tabrig, in Oroomiah—a man coming from Persia, and sent of the Lord. This man, who, as I said, could hardly speak Russian, but who had learned to put a few words together, was used by God to kindle a revival in many parts of the country. Wherever he goes the work seems to break out. Amongst the Molakans—a sect dating from about two centuries back, and something like the Quakers here, who are supposed to have originated through the preaching of some Quaker travelling at the time in Russia—this man has been used by God greatly. He has been the means of rousing the churches, and everywhere he went revivals took place, which were remarkable for the way in which the power of the Holy Spirit was manifested in bringing many to the liberty of Christ. Thus the Lord acts by feeble instruments, showing what He can do. It is always the same: "Not by might, nor by power, but by My Spirit." This, I have said, is the chief characteristic of the whole history of God's work in Russia.

Revival amongst the Molakans.

Another instance. Some years ago an Englishman came to North Russia—one whom I have often seen on this platform—and was used of God to raise up some persons belonging to the highest classes of society; not many, perhaps five or six, not more. These, as soon as they came to know the Lord, were sent out to declare His truth. At that time the Government in North Russia had not been accustomed to fear such movements, and therefore we found wonderful openings at first. We were sent by the Lord to prisons and hospitals, and God put it into the

Beginning of the work in the North.

Colonel Pashkoff.

hearts of the people, who for the first time heard the good tidings, to accept it as such. It was really as water poured on the thirsty ground; and it was marvellous to see how ready the people were to come and listen to the gospel sounding for the first time in their ears. I cannot tell you what it was when we began speaking to cabmen, and were invited by these men to come to their homes. When we first went, we had only about three or four people at our meetings; but we soon had the joy of seeing these men going about and calling others to come in and listen to the wonderful news which they had never heard before. The rooms began to fill quite full, so that we could scarcely find entrance ourselves, because of the crowd thronging so, and coming for hours before the meeting began. So in different parts of the capital such meetings sprang up, and went on gradually increasing, until at last we had fifteen hundred people in my house at St. Petersburg belonging to all classes of society—from ministers of State, very near to the emperor, to the poorest of the people, who came in their rags to listen to God's word. We had been sent, I mentioned before, to the prisons and hospitals; and in the former we saw people who were about to be sent to different parts of Siberia. The Lord seemed decided to take the whole land at a stroke, and to spread His work everywhere at once. He was preparing workers for Siberia, and so He sent us to the prisons among the convicts, hundreds of whom heard the Word, and some were brought to the Lord, and went out gladly to tell it to others. These are now scattered all over Siberia, from the Ural Mountains to the Pacific Ocean and the borders of China, and in the most extreme parts of that enormous country, spreading the Word.

All classes interested.

The convicts

Thus the Lord is working in many hearts in various parts, and making the seed sown to grow up. It is wonderful to see how in Russia His Word has been carried about. It is not by human organization, but simply by God's mighty power making everything work together to accomplish His purpose. It is amazing when one looks into it and sees how God has been pleased to use poor and feeble instruments to bring forward His work.

Newman Hall's *Come to Jesus*

For instance, some time ago a tract, written in England by Mr. Newman Hall, and entitled *Come to Jesus*, was translated into the Russian language, and it is one of the tracts we have used to circulate. A copy went to a distant part, and fell into the hands of some German colonists and some Russian peasants. This tract

prepared the way for God's Word. It made these people, quite ignorant of the love of God, desire to know something more about it. When the way had been thus prepared, there came to that place a person selling copies of the New Testament at such a cheap price that every man could have it. As soon as the man came he found prepared ground, for the people were longing to hear about the gospel, and many copies of the New Testament were bought by the inhabitants of the place. Afterwards came an evangelist, who gathered great crowds to listen to his explanations, and many of them believed. All this, you see, was brought about by means of a single little tract. Thus many different means are being used of the Lord to do His will, every one of which does its appointed work at the right time, fulfilling His purposes. When the ground is once prepared, a missionary comes with the whole gospel; the result being that a revival takes place, after which those who have accepted Christ become in their turn the means of furthering the glad tidings, and so on. I could give you many such instances of the over-ruling power of God, and the direct action of His providence in these things. The story of the gospel in Russia is full of such small, unnoticed incidents which the Lord has used to do a great work.

Colonel Pashkoff.

I can only bring before you one other example of God's dealings. There has been an exhibition in Moscow, to which people came from all parts of the empire. The Lord had already been showing forth His power in such manner that the Government were very much on their guard, and had begun to oppose the work, doing all they could to stop it. They had already begun to hinder the publication of tracts, and had attempted to stop our meetings by sending the police to hinder us. As the exhibition was about to be opened, the members of the Tract Society (which had not yet been prohibited) were considering how to make use of this opportunity for the furthering of the gospel. A friend suggested that tracts should be distributed in the buildings of the exhibition itself. It seemed perfect folly to attempt it, and we told him that it was impossible. We feared it was too late. The Government was so opposed to Christian work carried on in the capital. But we prayed about it, and the Lord put it into our hearts to carry out his suggestion. Our friend went at once to Moscow, when most providentially he met the director of the exhibition in the train, and told him that we wanted a place there for our tracts. The director refused, saying that there was no place left.

Tracts scattered broadcast throughout the Empire.

Moscow exhibition.

Colonel Pashkoff.

But on afterthought he added, "In the passage of the main entrance there is room for a stand, if you care to put one there." Now that was the very best place we could have had. Then they told us there was another entrance at the back. Would we have that also? So we took both places, and in the course of the exhibition distributed day after day about 30,000 tracts, making a total of nearly 1,250,000 tracts. It is a fact worth noticing, that whilst a mere handful of Christians were enabled to distribute such an enormous quantity of tracts—a society having for its members the friends and supporters of the State Church, and under the direct patronage of the Empress—barely succeeded at this exhibition in selling a few thousand copies of their publications, which were meant as an antidote to the new religious movement. The Government of Moscow repeatedly declared that the distribution of tracts must be stopped; it could not be allowed to continue. They fully intended to check the work, but none dared do so, for God had purposed that it should go on, in defiance of an all but unlimited human power. What was the result? That the trains from Moscow were filled with people reading these tracts. See how God nets. Man cannot defeat His purpose.

A testing time.

At the present time the work is in such a state, that everyone seems to be put to the test, and each individual Christian is called upon to do his part, for hitherto there has been no human organization at work in the country. In South Russia alone two missionary committees were started three years ago, in 1884, one among the Baptists, and the other amongst the Presbyterians; and for the first time Russian missionaries were sent out through the country. In 1884 there were in South Russia sixteen missionaries for more than ninety millions of people; in 1885 they were already thirty-three. Now the Lord seems even to have put forth His hand to arrest the working of these attempts at organization. Most of these missionaries are either in prison under sentence or are awaiting trial. Some have been let out on bail, whilst others have been obliged to leave the country, and thus the Lord seems to have stopped that form of work.

Every convert a worker.

How then does the work go on? Simply on account of the following fact. There is this very hopeful feature in all the religious movements in Russia—that every convert seems at once to become in a quiet way a worker. He has his mouth unstopped, and begins to publish the glad tidings as he finds opportunity.

So the Government may do what it likes, and what it has in its power to do to crush out the work; but it cannot, simply because every convert is a witness, and God is spreading the good news all over the country in precisely the same way as in apostolic times. It is like a fire spreading, and cannot be quenched. Colonel Pashkoff.

At present everything seems at an end, and there is only one single man (now on this platform, Dr. Baedeker) who is accorded the facility of going on with the work. I do not know how the Lord has kept the door open for him, but He has done so, and for him there is entrance everywhere, especially in the South; and God blesses his work, while everyone else is hindered. Will not that stir your hearts to pray that God may put away the hindrances, or otherwise to use them, as He has already done, to further His work? He has overruled many things to show His power, and to prove that He cannot be put aside by human opposition.

I must acknowledge here the great work the British and Foreign Bible Society is doing. It is wonderful how often the people have been blessed through the reading of the Word sold to them by these *colporteurs* in the villages. Wherever it goes God gives blessing. Bible work.

There is another society, a very small one, the Russian Bible Society. God has put it into the hearts of the American Bible Society to send them help. They are very poor; but the Americans, by sending them funds, have enabled them to send the Scriptures in the Russian language to Siberia; and now in one town of 5000 inhabitants there are some 1500 copies of the Scriptures.* This will give you an idea of what a thirst there is for God's Word. Thus Russia is now being as it were permeated by the written Word of God, which penetrates where preaching is impossible. Happily the Russian priesthood is not adverse to the circulation of the Bible. That is one thing for which we may praise God and be thankful. They are not enemies of the Word, and some of the priests themselves are members of the Bible Society, and so help in the spread of God's Word. I pray that God may continue to use His feeble instruments, which are so few in number, as He has done hitherto. It is a remarkable fact that Russian Bible Society.

* The Russian Bible Society is authorized to circulate the Scriptures ONLY in the *Russ* and *Slavonic* languages. It therefore only affects a limited portion of the population of Siberia. (See map in Bible Society's Report, 1886, opp. p. 129; and see *Slavs*, p. 130.)

Colonel Pashkoff. there are barely ten educated and truly converted men now engaged in His work in my country. In every part of the country the work goes forward. Is it not true, that "not by might, nor by power, but by My Spirit, saith the Lord"?

Mr. R. Radcliffe. Mr. Reginald Radcliffe said: Now we must pray for Russia, and ere doing so I would venture to suggest that we should extend our prayers. Our dear French brother (Saillens) will not be offended with me if I say I wish all the French converts could be Russianized, and all the Italian converts too. I mean by that, that like these dear Russians, each individual should be ready to stand up and confess Christ to their fellows.

After prayer by Mr. B. Broomhall, hymn No. 29 was sung—

"Revive Thy work, O Lord,
Thy work of quickening power."

RUSSIA AND GERMANY.

By Dr. Baedeker.

Dr. Baedeker. It is not a hard work to preach the gospel to the Russians, they are so ready to receive it. I have crossed the country again and again, from north to south, and from east to west, and have everywhere found the same readiness to listen to the simple story of God's love. There is no need for eloquence, no need of knowing the language. You all know, doubtless, the little book called *The Wordless Book*. I gave one of these little books to a Russian peasant in South Russia, and explained it as well I could, and went away to another part. Two years after, when in St. Petersburg, some of these Russian peasants came from all parts of Russia, and as soon as this man, who was among them, saw me, he called out, "Kneegy" ("the man with the book"). They wanted to have more of these little books without words, and told me that this little book had been instrumental in bringing about a revival in the place where it was given. So you see how receptive the people are.

The Wordless Book.

Russia a country of many nationalities. Russia is a country of many nationalities and many languages. I have had occasion to speak in about ten different languages, mostly by interpretation. I have spoken to the Finns, a very large population in the north; also to the Swedes, who are numerous; to the Russians, to Esthonians, Letts, Armenians,

Many languages.

Tartars, Jews, Germans. It would take me too long, being, as I am, an old man, to learn all these languages; but I always found interpreters. Sometimes in conversation with a Russian the New Testament served as interpreter. The Russian having the book in Russ, and I in German, we were able to converse through the words of Scripture. Evangelists need not delay their going into the foreign field on account of their ignorance of the language. Provided their heart is burning with the love of Christ, and they have the message from the Master, a translator will easily be found. I have sometimes had Jews to interpret for me. The Russians are good linguists, are most courteous, and besides there are many who are eager to help in spreading the gospel. It would be difficult, if not impossible, to travel over England without knowing the English language; it is quite different in Russia. A Russian will try two or three languages until he finds some one in which he can make himself understood by you. Thus it is easy to go as a witness to Russia, and preach the glorious gospel.

Dr. Baedeker.

Every one who receives the Gospel a missionary.

Then one thing I have been thinking while sitting here is, that there would be no need in Russia of such a missionary conference as this one we have been holding. Everyone who receives the gospel becomes a missionary. It is just like in the days of the apostles. They did not need special conferences for missions. It was an understood thing that those who received must give out to others what they had received. "Freely ye have received, freely give." According to the words of the apostle Paul, who acknowledged himself a debtor both to Greeks and to the barbarians, both to Jew and Gentile; and he said, "I must preach the gospel. Woe is me if I do not preach the gospel." So I beg of you to pray for this same spirit to be renewed in us, so that we may be stirred up, not by conferences, but by the power of the living God, to carry to others the glad news we have received. Remember, we are debtors to our fellow-men, and it is not a hard thing to go and pay one's debt. It is a matter of duty—a duty too much neglected, I fear, in our days, when we have been heaping up riches, instead of scattering.

I am almost ashamed, when I come to England to preach the gospel, to see the number of Christians who know it as well as I do, and who could preach it as well as I do. Why it is an accumulation of wealth, a heaping up of things intended for others. I may take you in thought to a little valley in Switzerland, which has often taught me a wonderful lesson.

Unfruitful valley full of water.

Dr. Baedeker.

That valley is now verdant and beautiful—full of fruit-trees and beautiful green meadows, and productive in every respect; everything is prosperous there. But the same valley some fifty years ago had no fruit-trees or green meadows. About that time it was little more than a stagnant marsh, and the people who lived there were miserable, diseased objects, cretins, and deformed; while those who were born there were, many of them, dwarfs and cripples. It was in this sad condition when, one day, a Swiss gentleman came to the place and looked at it from the hilltop. Then he said, "What a sad thing it is to see this condition of things, and all through the water coming down from the snow-clad hills and finding no outlet. Confined here, it becomes stagnant, and breeds fever and sickness and unfruitfulness." Then he looked over the valley and considered its shape, and exclaimed, "Why this valley can be cured in a very little time." He undertook it, and made just one channel into a lake, and then another channel to lead it into another lake; and so the valley was drained, and ever since has been cured. Instead of stagnation there is fruitfulness and beauty. Now it strikes me that is what we need in these days, there is so much stagnation. People receiving blessing, and storing up blessing, heaping up riches to themselves, and keeping the blessing back, until it becomes like a stagnant pool; so there is no fruit. Oh, that channels might be opened, that the living water might flow from this land of yours to those lands of which we have been hearing, that they might be flooded with spiritual floods of the glorious gospel, the riches and blessing of England! Then, I believe, there would be no need of our coming together, as we do at this conference, to hear speeches, and to consult about ways and means. We should soon have the men and the means if every man and woman would ask before the Lord, "Where is my channel? Where may I pour out that thou hast given me?"

Valley healed.

Much stagnation.

Where is my channel?

Well now, as you have been told, I am a German, but my heart grew somehow very much larger as I have seen so much of the needs of the great empire of which I have spoken. But in going to Russia, my first object was to reach the Germans, who are scattered over Russia from north to south and east to west. I do not forget there are Germans in Germany, and Germans in Austria, in Canada, and America, in Australia, and almost everywhere. My heart burns for these my fellow-countrymen; and I do wish you would take up my own country and people with

Germans in Russia.

more zeal and energy than you have done. There is a dear man of God, Dr. Ziemann, now working almost alone amongst my brethren. He is single-handed. Why should not half a dozen English evangelists go to him? If they cannot speak German, he will translate for them, or find someone to do it. If they go out they will find wide doors open, and a great desire for the Word. Here you have the gospel almost everywhere. In the street a man hears the open-air preacher, and he can hardly walk far without hearing the gospel outside, or being invited to hear it inside a hall or some place. At the corner a tract is pushed into his hand. If he enters a railway-carriage or tram-car, there is frequently someone waiting to place the gospel before him or give him a tract dealing with the love of God. Dear friends, do not keep all this blessing to yourselves; pass it on to others. Let this be the purpose of our hearts—that what we have received we owe to others. There are now men and women over the whole face of the earth to whom we are debtors, to whom we owe this glorious gospel. India, China, Japan, Russia, Germany, these are channels through which we may let the living water flow; and in that way your Christianity will become truly fruitful not only abroad, but at home. It would be a power in your own land, instead of being, too often, as a stagnant pool "having the form of godliness, but denying the power thereof." And oh, what an unsatisfying thing that is!

Dr. Baedeker.

Dr. Ziemann in Germany.

We are debtors.

Then I should like to say a little more about Russia. In the north you have Finland, and that is a free land. Again, in the south you have the Caucasus, and there too there is liberty for the gospel. I travelled lately from Batoum to Baku, and I found hundreds of Christians exiled for the sake of the truth they had received. But when once exiled the government leaves them alone, no one looks after them, and so they are ready to welcome you; and there is a grand opportunity to preach the gospel with full liberty. Thus in many parts God is opening the way to those who are willing to go in His service. The doors are open; and if the front door is closed, the back door is very often open; and if one is only humble enough and little enough to get in by the back door, it is a blessed thing just to go and tell them the gospel. Will you not be willing to go anywhere and do anything for the spread of this gospel?

The Caucasus.

Then just a word or two about some countries which are much neglected, and indeed very often forgotten; not only in our efforts,

Countries neglected and forgotten.

Dr. Baedeker.

but even in our prayers. I mean the Roman Catholic countries of Austria, Bavaria, and that large and beautiful country Hungary. All these lands are open, and only waiting for men and women to come and bring them the message of peace. Will you not go and preach from the platforms? You may be hindered from preaching in churches, but you can preach on the platform. You will get permission to address the people on any stated subject; you can give them the gospel all the same. You are not permitted to sing a hymn at opening, but you can do without that; I do not think the apostle Paul sang a hymn at the commencement of his address at Athens. You will not be permitted to open with prayer, at least not audible, and I rather think that on Mars' Hill the apostle Paul did not open with a public prayer. So, you see, if the old and usual paths are shut up, there are other means of entering and doing the work. Do not stick at difficulties, but strike out new paths; and if you cannot speak to the people in their own tongue, do it by interpretation. You are at liberty to tell the people what you want them to know, and surely that is sufficient to bring in the whole gospel. In this way you will find openings in Bavaria, that poor, dark Romanist country, where the people are kept in darkness from being so much under the power of the Roman Catholic Church; yet, for the most part, do not believe either in the Pope or in his church. We may go there, as I have been once or twice, and give addresses in public halls. Why, the people come together in crowds, especially men and women of intelligence, who, while held down by these Popish doctrines, are very much ashamed of them, and longing to know something better. The gospel, you will find, is the power of God there as with us here. I wish you would work out these large fields in Central Europe. You know, in these travelling days, how Mr. Cook sends whole bands of travellers amongst these lands. Why should not there be some Christian agency, forming whole bands of Christian men and women, taking them everywhere and anywhere throughout Europe? very much as the tourists go, and carrying with them the precious gospel, preaching it with heart and energy in the cities and capitals, and in the villages too, of Europe. Surely they might go from one place to another, preaching the gospel from platforms if they cannot from church or chapel. There is a large field open; you need but enter in. You in England, this privileged land, have the gospel in all its purity and all its fulness.

Roman Catholic countries.

Gospel from open platform.

Surely, if you have such a gospel, you should send it to others who have not got it. Remember, the gospel is the same power of God unto salvation amongst the Germans, and Bavarians, and Austrians and Hungarians, and Poles and Bulgarians, and Serbs and Russians. The same story of Jesus and His love will win these people. Dr. BAEDEKER.

May we all be turned into Russians, in the sense that we may be willing, as they are, to tell the story of salvation. May every converted man and woman, every believer in the Lord Jesus Christ, become a missionary with his whole heart, and realize that God has given him the honour of carrying out His purposes, His glorious purposes, throughout the whole world. Who will go with this gospel? God will bless His word if you thus carry it out to the peoples of the earth. May God bless those dear Russians who are suffering persecution for His name's sake, who are carrying the gospel into prison and exile. Every believer a missionary.

Praise God, the gospel cannot be stopped. God bless Russia! Let us not only pray now, but let us continue in prayer for Russia, and for the continent of Europe, and those Roman Catholic countries of Europe, which have hardly ever been touched by the gospel. The boundary-line between a Roman Catholic country and a Protestant was drawn three or four hundred years ago, and no one steps across to his neighbour to tell him the Good News. Is there not something wrong? May God cure us, as that man cured the valley of which you have heard; cure us by making each one of us a channel to carry off the stagnant water, and let the blessing flow on, for His name's sake. Prayer for Europe.

OBEDIENCE AND BLESSING.

By Mr. Reginald Radcliffe.

I have here a letter from Mr. Spencer Walton, in which he says: "Pray for us at the Conference, and for me. I am hoping next October to go to India on a pioneering expedition to our own countrymen, who are the greatest hindrance to the advance of the gospel. Then I come back to England to get recruits before settling down in foreign work. It is a crisis in my life. I feel the need of prayer, and so I do ask for it." Mr. R. RADCLIFFE. A new worker.

If many of these evangelists traversing our own country would Evangelists should go.

Mr. R. Radcliffe.

go to India, to Russia, or to China, it would be a blessing, for God would give us I believe ten to take the place of every one who so would go. There is that witholdeth more than is meet, and it tendeth to poverty; and there is that scattereth and yet increaseth. Well, let us read out of Numbers xiii., and see how many volunteers there were. The people were not willing to go. They found the land good, but they were afraid. Caleb said, "Let us go up . . . for we are well able to overcome it." Shall the words of our French brother, and of dear Colonel Pashkoff and Dr. Haedeker, inspire us to spread over the earth without needing to be swept out of London by persecution? The early converts stayed in Jerusalem till endued with power from on high; but then they found Conferences so enjoyable and so pleasant! They found so much comfort and ecstasy of the Holy Ghost, whilst singing and communing together, that we know not how long they might have tarried at Jerusalem. But they were scattered by the persecution recorded in Acts viii., which was followed by many more bloody persecutions, tending mightily to the rapid spread of the gospel. The gospel is prohibited in Russia, yet it spreads rapidly. How? Because, though meetings may not be held, yet the Russian convert, if he may not speak in public, is bold and earnest to confess Christ, and tell how He has saved himself. Well, we want to be scattered over the wide world just now; and do not we want to be Russianised, and sent to China, and India, and everywhere? Dr. Somerville, in his address as Moderator of the Free Church Assembly, says: "All honour to the Salvation Army for their Christian pluck and courage in going to the heathen! Who should be the Salvation Army for the world if not the universal church of Christ?"* What is a church for? Not to stick at home. It is to be an army to go to the ends of the earth on God's service, or else to be rebels. The Christian church must either be an army of soldiers or of rebels. See in Numbers xiv. what Joshua and Caleb say, "If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not." Do not be rebels; but they would be rebels, and so their carcases were to lie in the wilderness; and

Caleb's testimony.

Scattered by persecution.

The Church an army.

* See *Evangelization of the World*, p. 22, by Dr. Somerville.

they were not to enter the promised land. They preferred to stay at home, and so were rebels. Mr. R. Radcliffe.

Now, shall the Lord be with us at this Conference? If we want the Lord to be with us, if we want to be filled with the Holy Ghost, we must be obedient, we must yield implicit and instantaneous obedience to the living God. Let us be ready at His behest to fly where He points. If He appoints us to stick at home, let us stick here; for the Lord says, "I will go with thee." The Lord will go with us to India, to Russia, or anywhere. All power in heaven and earth is His, and He will go with us to the ends of the earth. How can we have this power? By sticking at home in disobedience? No; it is for the obedient. They can claim that promise and blessing—"Go and preach the gospel to every creature." "Lo, I am with you alway." Yet He says better than *go*; for does He not say, "I am with you to the end of the world"? Does He not say, *Come with Me* to India, to China, to Russia? Let us then go with Christ; let Him lead us. No blessing in disobedience.

Mr. Wilkie, a converted German, briefly asked prayer for his countrymen, and the proceedings of the first day terminated.

HEATHEN LANDS: INDIA AND CHINA.

WEDNESDAY MORNING, *October 6th*, 1886.

AFTER a season of silent prayer, hymn No. 43 was sung—

"All hail the power of Jesus' name!
Let angels prostrate fall."

Mr. FRANK H. WHITE presented prayer, and the Chairman gave the first address on

INDIAN MISSIONS.

BY MAJOR-GENERAL SIR R. PHAYRE, K.C.S.I.

Major-General Sir R. Phayre.

FOR the purpose of introducing the deeply-important subject of Indian Missions, and their present prospects, which is to occupy our attention this morning, I have compiled from the annual reports of some of our leading missionary societies the progress made, and the prospects of successfully prosecuting the work which now present themselves, if the earnest appeals which are being made to the public on behalf of the great cause are conscientiously responded to in a substantial manner.

The progress made.

The evidence adduced shows, I submit, that though, on the one hand, we seem to all outward appearance to be only at the beginning of the work after a century's labour, yet that taking into account all who have believed and died in the faith of Christ during that century at the word of our missionaries, as well as the three millions of open converts who are now down on the returns, we have cause for the deepest thankfulness, remembering always that whilst duties are ours results are God's, and that we go forward in full reliance, that what God has promised in His most holy word He will surely perform; and that in due season we shall reap every jot and tittle of those promises to the extent of the earth being filled with the knowledge of the Lord, as the

waters cover the sea. If we faint not, faithful is He who calleth us, who also will do it.

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Commencing with the Church Missionary Society's work in India, "the Committee thank God for many young aspirants for missionary service. The universities of Cambridge and Dublin are manifesting much missionary spirit, and the present need of men of some ministerial *experience* for important posts in India and Africa is as great as ever.

Church Missionary Society's Annual Report for 1886.

"The ordinary expenditure of the Society was last year £211,992, which leaves a deficit of £7370, and estimates exceeding by £11,000 the income of last year.

"The progress in Tinnevelly has been very good. Native churches are planning their own work, and sending forth their own missionaries. Native Christian lay workers are showing the true missionary spirit. Thus there is fruit in Tinnevelly.

"At Aurungabad 255 adults have been baptized. There are many more who believe in the truth of the gospel, but remain unbaptized. The number of the neutral type is considerable in India generally.

"Great progress has been made by the ladies of the Church of England Zenana Missionary Society.

Report of the Zenana Society (Church of England).

"The Medical Missions in Kashmir, on the Afghan frontier, and at Amritsar, on the Punjaub, have exercised a most beneficent influence, and are most valuable in attracting people to hear the gospel.

"New missions have been established at Quetta and Aden,—the former in Beloochistan, the latter in Arabia.

"The Committee are sure that such a report as that now submitted will send many of their friends to the throne of grace in humble and hearty thanksgiving as well as fervent intercession."

There is the one cloud of straitened resources, possibly heavy deficiency, and then the sorrowful task of retrenchment. Pray to the Lord Jesus to avert this retrogression. This want of funds is not confined to the Church Missionary Society by any means.

Medical work.

In the Punjaub and Sinda Mission of this Society mention is made of the work of the Rev. John Williams, native Medical Missionary at Tank. He has worked there many years among a people whose hearts are said to be as hard as their hills; yet some have not been able to resist the loving gentleness of their "faqir doctor."

In 1885 6101 new cases were treated in the hospital, and 5643

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old ones—11,747 in all; also 1181 minor operations and 99 major were performed by Mr. Williams.

Miss Johnson is at Deyra Ismail Khan, an important military and political centre. She uses the opportunities that come within her reach for teaching the gospel to the women of the vicinity. Women come for medicine, sometimes as many as fifty or sixty in the day, and hardly a day passes without one visit at least to the city; and she is also frequently called to the villages. Patients come from twenty to thirty miles distant on camels, bullocks, or ponies. In 1885 more than 1000 visits were made to her, and of these many were Afghan Pushtoo-speaking women; also the wives of Povinda merchants, or of Waziris from the hills.

Reaching the Afghans.

The Rev. Imam Shah writes a very good report of the various agencies for reaching the Afghans.

In April last year, on the return of the Ameer of Afghanistan to Kabul, Mr. Jukes, the missionary at Peshawur, presented his highness with a handsomely-bound copy of the New Testament in Pushtoo. In reply the Ameer wrote as follows:

"I have received your letter, and regret with you that I had no opportunity of seeing you. I was exceedingly sorry that, during my visit to the Punjab, I was unable to see more of the British thought and learning; but everything has its allotted time. The copy of the gospel which you kindly sent I receive with great reverence. Although I do not consider myself bound by all that is written therein, I shall nevertheless treat it with that respect, which is its due, *as a book sent to us by God.* I shall take great interest in its perusal. I shall, moreover, take extracts of all those passages which correspond with the Koran, as well as all such passages as may be interesting and striking, and shall try to act up to them. It is with great pleasure that I receive this the best of all my presents."

Want of space prevents our extracting more from these highly interesting annual reports; but those who know India and the North-West frontier can estimate the value of the work from even these brief extracts. We would strongly recommend all who are interested in Zenana mission work to obtain a copy of the Church of England Zenana Missionary Society's numbers for July and August last, from which we have extracted this information about Zenana work given above.

The London Missionary Society.

The next report for consideration is that of the London Missionary Society for the year ending 30th April, 1886:

"The year began under conditions which awakened great anxiety—a debt of upwards of £11,000 from the previous year had to be faced, and it was plain that if the income realised did not exceed the average of the last few years it would prove altogether inadequate for the responsibilities of the Society. Major-General Sir R. Phayre.

"Special earnest and importunate prayer was offered by many friends, that the hearts of all might be influenced to give more liberally for the removal of the debt and for the support of God's cause. In answer to this prayer a special effort was made by Bristol friends, who raised £4000 for that object; and such was the stimulus given by this noble example that a special fund of upwards of £10,700 in all has been raised.

"Great as this relief was, the Directors felt it to be even more important that the *ordinary income* of the Society should be increased, which it was by £4100 in ordinary contributions, and by upwards of £6000 in legacies. Bless the Lord for the great things He has done for us, whereof we are glad. May the same spirit actuate the supporters of all our Protestant missions, and every agency that has for its object the preaching and teaching of the gospel of the grace of God to old and young at home and abroad. Increased income.

"With this increase of income the expenditure has also advanced, mainly owing to special causes. The Directors have in consequence been obliged to refuse many requests for additional help.

"The reports furnish abundant evidence of the reality and extent of the work being done; and the devout reader will observe that one common feature pervades them all—expressions of a sense of need, not so much of money or of men, as of *spiritual power*; the need of a fuller and more effectual outpouring of the Holy Spirit to develop the life of the converts, and to convince and convert the multitudes who have now become acquainted with the truths of Christianity.

"The nature of the weaknesses exhibited by converts from heathenism varies very considerably in different parts of the world. In the South Sea Islands large and generous gifts for the cause of God are often associated with a very low standard of Christian character. The convert's failings.

"In India and China *knowledge of the truth* increases, but converts display a strange lack of enthusiasm for the spread of the gospel.

"In South Africa the converts show a sluggishness in all spiritual matters.

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"Hence a deeper and fuller infusion of the Spirit of Christ is required, and should be earnestly and unitedly prayed for, it being certain that the secret of success and power in mission work is to be found alone in the inspiration of the Holy Spirit.

The secret of success.

"The chief sphere of this Society lies in the Madras Presidency and the little native state of Travancore.

"The method of work differs materially in North and South India. In North India *education* holds the foremost place. Zenana work and girls' schools are also claiming a very large amount of attention, and there are more female missionaries employed than in South India.

"In South India education is *not* neglected, and female missions are being cared for; but *the chief* strength of the missionaries is spent on *evangelization.*

Women susceptible to the Gospel.

"We have often found women specially susceptible to the influence of the gospel. In large towns we can seldom reach the female portion of the population; but in villages it is otherwise, and they testify in various ways their yearning desire to receive the love of their unknown Father and Saviour.

"There is nothing in the experience of the past, or in the attitude of the Hindoos of the present day toward Christ, to destroy or damp the most enthusiastic missionary's hope.

"At Bellary some leading Hindoo gentlemen opened a school for girls in September last, because it was found, at the last census of 1881, that out of 736,807 women and girls only 2006 had received any education at all, or were under instruction.

"Our preaching has had the effect of making some of our hearers *strong opponents of idolatry,* some moralists, some deists, and some almost Christians. Each year's experience deepens the conviction that it is not by human might or power that the heathen are to be won for Christ, but 'by My Spirit, saith the Lord of hosts.' May that time soon come when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. God has said it, and He will do it.

The reaping time will come.

"Ours is the sowing time, but the reaping time is sure to come. I request all who love the Lord to do their best to help us in our itinerating work, and to pray that the Lord may bless His work for the glory of His name.

"Mrs. Sundrani, a Zenana worker, says, 'I have no doubt that in course of time female education will spread among the Hindoo community, and that Hindoo women will be the means of bringing

their husbands into the fold of Christ.' This impression is now becoming general, and it behoves all societies to take advantage of the turn of the tide that is taking place.

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"Everywhere we have found a ready sale for our tracts and Scripture portions, and in some places we could have sold twice the number we took with us.

"In Travancore, the report says, 'Eight Bible Women are at work in various parts of the district, and there are many towns where they might do most valuable work if a larger number could be employed.'

Bible women at work.

"The Medical Mission has been worked throughout the year by eight medical evangelists in charge of district dispensaries: they have striven well, and done their duties faithfully. The dressers are impressed with the fact that Jesus Christ, when He sent out His disciples on their first missionary tour, commissioned them to preach the gospel and heal the sick; and therefore, as medical evangelists, if the evangel is not faithfully proclaimed, their work from a Christian point of view is a failure."

The Rev. S. Mateu writes from Trevandrum: "While there are many evidences of the widespread and true progress of the work of grace, there are also indications of weakness among the professing Christians.

"*Caste* is now the greatest hindrance to the extension of the gospel in Travancore. Lately some Palyars were refused admission into the chapel of the Shanar Christians (so called). This will have to be looked into, as the exact reverse of Christian love and unity."

I now propose to make a few extracts from a valuable work on Medical Missions by Mr. Lowe, Secretary of the Edinburgh Medical Missionary Society, with introduction by Sir William Muir, K.C.S.I., LL.D., D.C.L.:

Medical Missions: their Place and Power. By J. Lowe, F.R.C.S.E. 1886.

"The missionary's theme—the glorious gospel of the blessed God—is the one only antidote to all the world's sins and sorrows. Its divine message remains ever the same—'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' To make known this gospel is the one aim and object of the missionary enterprise.

"The late lamented pioneer of African evangelization, Dr. Livingstone, says truly that 'preaching the gospel to the heathen includes much more than is implied in the usual picture of a missionary—a man going about with a Bible under his arm,

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indicating thereby the grand intention of its divine Founder that the gospel should be proclaimed to mankind not *as a mere dogma*, but as a life, by loving deeds as well as by living voice.'

The Lovedale Mission

"The Lovedale Mission of South Africa, in connection with the Free Church of Scotland, with its College and Industrial Department, Medical Mission and flourishing native churches, is recommended by Mr. Lowe as a model which the friends of missions would do well to study. He believes that the directors and supporters of our missionary societies at home, rather than the agents abroad, need to be taught that the great work of evangelizing the heathen ought not to be restricted to any one method, but that every mode of operation that manifests the spirit of the gospel lies within the scope of the divine commission.

"The Lovedale method recognizes man as having a body as well as a soul; while it gives due place and fullest prominence to the life to come, it also recognizes the life that now is, and proceeds on the belief that the future life can be best prepared for by the right performance of the duties of the life we have now, according to His word.

Preaching the Gospel by word and deed.

"Preach the gospel, we say; for the gospel is the power of God unto salvation to every one that believeth; but much more is implied in preaching the gospel than the mere proclamation of the divine message. The heathen can be best taught, as our children are, by object-lessons. The gospel therefore must be preached to them alike by the living voice and loving deeds.

"Christ's testimony of Himself was, 'The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' (Luke iv. 18, 19.) Practically the Lord Jesus commissioned His apostles, and the first teachers of Christianity, to do what He Himself did. He gave His disciples power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matt. x. 1.) The manner in which they fulfilled their commission is fully recorded in Acts v. and viii., and elsewhere throughout the gospels, showing that Christ and His apostles preached the gospel by word and deed, and that the more we incorporate the healing of the sick with our evangelistic efforts, the more closely do we follow the divine example and obey the Master's command.

"Strange to say, however, Medical Missions are yet in their infancy. The function of the medical missionary is that of the evangelist; but we must not under-estimate the importance of his strictly professional qualifications. In this, as in all other departments of the missionary service, the consecration of the very highest attainments is necessary. The circumstances in which the missionary physician may be placed require a far greater amount of professional skill and self-reliance than is the case in this country. Until he shall have taught natives to assist, he must act as dispenser, dresser, and nurse. He must be his own consulting physician and surgeon, and himself be president, committee, and officer of the Local Board of Health; architect, master builder, purveyor, and general superintendent, of his own hospital and dispensary.

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The function of the Medical Missionary.

"He will have to treat cases that will tax his skill and self-reliance to the utmost, and it is such cases that make their influence felt either *for* or *against* the great object in view. Hence the absolute necessity for having a thoroughly skilled physician as medical missionary. No ordinary qualifications will do; the best talents and highest accomplishments must be consecrated to the work.

The highest skill required.

"We cannot deprecate too strongly the plan which some societies adopt of giving their students a very partial training in medicine and surgery, and then sending them out as medical missionaries. In no department of service is it more true than in the practice of medicine, that a little knowledge is a dangerous thing.

"Is it really desirable that the medical missionary should receive ordination to the office of the ministry? We most emphatically say that, as a rule, it is not. Cases have happened in which most accomplished medical missionaries have been sent out as ordained clerical agents, and have had pastoral and educational work assigned to them, which has lessened their usefulness and influence as medical missionaries.

Should the Medical Missionary be ordained?

"What we ask the Church to do therefore is just what the great Head of the Church Himself did—to recognize the medical missionary as an evangelist, one of God's appointed gifts, and to send him forth to his work as much the accredited ambassador of the Church as his ministerial colleague."

Chapter iii. of Mr. Lowe's book describes the value of medical missions as a pioneer agency. Chapter iv. speaks of their success in India. Chapter v. of success in China. Chapter vi. is on claims

Zenana Medical Missions.

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in heathen lands. Owing to want of time for further extracts, I will conclude with a short description of Zenana Medical Missions, in regard to the qualifications, training, and position of the female medical missionary.

"Oh, if we could only get within those prisons of Zenanas," wrote the late Dr. Elmslie, of Kashmir; "if we could only emancipate their benighted tenants, and lead them forth into the glorious liberty of the gospel, then might we look with confidence for the speedy dawning of a bright day on India's countless sons." And Dr. Duff also wrote: "Every educated person knows the peculiar position of Hindoo females of the upper classes, and how a male missionary could find no access to them. But if a female missionary knew something of medical science and practice, readily would she find access; and, while applying her medical skill to the healing of the body, would have precious opportunities of applying spiritual healing to the worst diseases of the soul."

A crying need.

"All Hindoo women," writes Mrs. Weitbrecht, the well-known Zenana missionary, "are utterly neglected in the time of sickness. Two thousand children not long ago were left to perish from small-pox in one city. A female medical mission in every populous centre is one of the most crying needs of India."

"The real doctors of India," writes Dr. Elmslie, "are the native Hakeems, who are totally ignorant of Western medicine and surgery. Of the diseases peculiar to women and children they know nothing. The native female nurses too are very ignorant and meddlesome. Countless mothers and children fall victims to their gross ignorance.

"Wider effectual doors have now been opened for the remedy of this state of things to many societies, and ere long the work will develop and occupy a much more prominent place than it has hitherto done.

Qualifications necessary for the office of lady physician.

"The sphere and function of the medical missionary has been already defined, and that definition is equally as applicable to a lady physician as it is to a medical missionary. The first and most indispensable qualification for the work, is personal piety and unreserved consecration to the service of her Lord and Master. Where this is wanting the great adversary will not be long in taking advantage of it, and injury to the cause will be the inevitable result.

"Along with this indispensable qualification there must be good mental abilities, a tender yet firm hand, and a kind, loving,

sympathizing heart; a bright, cheerful disposition," and other qualities enumerated in the work itself. Major-General Sir H. Prayer.

Amongst the friends of female medical mission work, some think that eighteen months or two years' study and practical experience is quite sufficient to qualify; while others hold that no one should undertake so responsible a position until the student has pursued a regular course of medical study, and obtained a diploma.

In a certain sense both are right. There is room for the skilled Christian nurse, and a loud call for her services, and as loud a call for the accomplished lady physician, and they ought to work hand in hand. It is most unadvisable to send out partially-trained medical ladies to work on their own responsibility. The skilled Christian nurse.

One instance must suffice to confirm what we have said on this point. A lady whom we know well, the wife of a missionary in India, had, during her two years' furlough at home, studied medicine, and had enjoyed the tuition and personal friendship of Sir James Simpson for six months. On returning to India, she made known throughout the district that she would receive women patients at home or go to their own houses. Not many days elapsed before a case presented itself which she had often seen successfully dealt with in the Maternity Hospital, but which she felt herself powerless to manage. Quite unnerved by witnessing the suffering of the poor woman, she left the house; but the native nurse at once prompted the priest to make known to all that the gods were angry at the mission lady having been called in, and would not now be appeased. Within an hour or two the poor woman died, and the lady herself suffered so much from nervous prostration that her life was despaired of.

I regret that I cannot extract more from this highly valuable work of Mr. Lowe's, which will, I feel sure, be purchased by every one engaged in medical mission work, for the sake of the extensive and varied information which it contains.

I will conclude with a brief notice of the Indian Female Normal School and Instruction Society, or the Zenana Bible and Medical Mission, which was founded in 1852, and whose principles were drawn up by the Rev. Henry Venn, hon. secretary of the Church Missionary Society, *on a Catholic, not a denominational, basis*, as will be found at length in the Annual Report for 1885, which may be obtained from the office, No. 2, Adelphi Terrace, London, W.C. Postage, one penny. Indian Female Normal School and Instruction Society.

Major-General Sir R. Phayre.

Also a very full and interesting account of the All-day Convention, held on the 8th June last, first at the Cannon Street Hotel, where, at the invitation of Lady Kinnaird, between two and three hundred missionaries and other friends of the cause assembled for breakfast; and afterwards throughout the day at meetings held in Exeter Hall. The account of the entire proceedings, with the addresses given by Sir William Muir and others at the several meetings, may be obtained from the society's office. Price twopence.

Undenominational work in India.

Sir William Muir, K.C.S.I., LL.D., D.C.L., said, in his opening address, that they were met to welcome many agents of the society of all denominations; namely, Mrs. Sorabji, from Poona; Miss Patteson, from Benares, who was to speak regarding the mission at Patna, one of the most interesting that the speaker had ever heard of, where two Christian women moved the whole city of 200,000 people by settling there for the purpose of Christian teaching in Zenanas. Next Miss Keog, from Lahore, was present to give an account of the work there; and Miss Baumann, from Lucknow. Also Mrs. de St. Dalmas, and several others.

With reference also to the glorious unity of the Christian Church in all spiritual matters, the speaker remarked, that they had present deputations from the Bible Society, the Tract Society, the Church Missionary Society, the London Missionary Society, also Wesleyan missionaries, Baptist missionaries, Presbyterian missionaries, representatives from the American missions, the Society for Female Education in the East, and others—all gathered together, a great army of Christian workers, with but one object in view, for which we heartily thank God—the evangelization of India.

A Zenana branch for every Missionary Society.

Sir W. Muir remarked that there ought to be a Zenana branch attached to every missionary society, because male missionaries cannot reach the women of India. It is a Christlike and Godlike work to bring light and joy and peace to their dark homes. And we ought to deny ourselves, in order to increase the agencies for carrying the gospel to these dark places of the East.

After this introduction, thirty-one addresses were given at the several meetings held throughout the day, for the full and interesting details of which we must refer you to the pamphlet already alluded to.

Contributions are earnestly solicited to clear off excess expenditure by the Society during last year. The office address is No. 2, Adelphi Terrace, London. W.C.

PERSONAL OBSERVATIONS IN INDIA.

By Mr. A. H. L. Fraser, C.C.M.G.

Dear Christian Friends,—A few words about the field of work in India. I should like to begin by saying that I am a very strong believer in the words of the Lord Jesus when He said, "The field is the world." I remember having occasion to commend the cause of Missions in India at a meeting in Scotland, when I was followed, as I hope to be to-day, by a missionary from China. A friend sitting by me said, "I think Mr. Swanson had rather a good hit at you."

Mr. A. H. L. Fraser.

The field the world.

He had drawn attention to China as a great field, and for the same reason that I felt India to be important, he felt China to be important. Well, I was not aware while speaking that I was making India the most important part of the field, nor that Mr. Swanson, my good friend, had been having a good hit at me. But I know that every worker must feel the great importance of one's own particular part of the field, where his work is done. If anyone should tell me that any mission-field is more important than India, I am afraid I should have to say I did not agree with him. I believe very strongly in the importance of the Indian field, and in the responsibility of this country regarding it. Our Lord tells us of the man who, going down from Jerusalem to Jericho, fell among thieves, was left naked, wounded, and half dead. There he lay, and there passed by on the other side one and another; but at last one took him up and attended to him, and this one our Lord calls "his neighbour." Now I fancy one lesson the Lord teaches us in this parable is, that when we come in contact, in the providence of God, with people whom we can assist, these persons are to be considered as our neighbours, and on us rests a certain responsibility with regard to them. Now we are specially in the providence of God brought in contact with the great Indian peninsula; it has been made part of the British Empire. The vast millions of India who bow down to wood and stone, and worship false gods, these are fellow-subjects of our Queen. A tie like that brings special responsibility. But I desire again to assert emphatically that I believe "the field is the world;" and I should be glad if one

Our responsibility.

Mr. A. H. L. Fraser. result of this Conference was, that a greater interest was manifested in the work in India, that more support, more funds, should be given for mission work in India, and also more prayer to God in respect to work in that land. I should be sorry indeed to think that one single sixpence formerly spent on work at home or in any other mission-field was diverted to India. What I should like to see is, that the man who now gives sixpence to China, would make it a shilling and send the half to India. I should like to see increased liberality all round.

A witness. Now I do not appear before you as a missionary myself, or as connected with missions, and that may in some respects be an advantage to me here, as I am able to speak of mission work more freely and more fully perhaps than might be the case if I were myself directly engaged in it. In speaking of India I speak of a country with which I am familiar, as my work has to be done there. I have been fifteen years in India, and have made myself acquainted with the work in that land. I have my head-quarters at Nagpore, where there is a branch of the Church of Scotland Mission at work. So of the work I have seen, or which the Lord is doing by His servants among the heathen, I can say, as we are told, "The works of the Lord are wonderful, sought out are they of all them that take pleasure therein." It is a great pleasure to me to be able to come home and tell you—especially those who have not been there—that there is great evidence, apart from our faith in the Lord's word, that there is evidence in the experience of His people in India that nothing fails of what the Lord has promised; and that when He told His servants to go forth and preach the gospel to every creature, and added, "Lo, I am with you always," He said what experience has proved to be true.

Now about Zenanas I would speak a word or two. I found it difficult to understand the position of ladies in the Zenana, and I should like to give you one story, which being a fact in my own experience, enlightened me as to the position of ladies in a way not otherwise possible.

The Indian lady. I was doing judicial work in India, when I was called upon by a higher court to examine several witnesses. One was a lady whom I was to examine in court. Well, I issued the summons calling on her to appear and give her evidence, when a gentleman came in a great state, saying that I must be aware it would be a dishonour to her to appear in public; it would be

an outrage. I told him I was helpless, that the order must be obeyed, and that he must make the best arrangements he could under the circumstances of the case. I sat down on the day appointed to hear the case, I called the name of this witness, when the great door of the court was thrown wide open, and a tramping of feet was heard, and a number of men brought in a large box. This lady was being brought in in a box covered with velvet, nailed down on one side, and carefully tied on the other side. Having satisfied ourselves she was really there, and the council agreeing to accept the fact of her being in the box, I went on with the evidence, taking down her answers to my questions; but I never saw her, and no one in court saw her, and she saw no one. When the case was over, she was carefully conveyed away. The bearers carried the box into her house, then went away while she was liberated and taken into an inner room; they then returned for the empty box. Mr. A. H. L. Fraser.

I have often since then had occasion to examine witnesses from the prisons in criminal cases, and I have noticed how these witnesses were interested in everything going on. They no doubt went back to their confinement, and thought this a red-letter day in their lives. But when a lady is brought into court care is taken in bringing her, and in taking her back to the Zenana, that she shall have no such pleasant recollections as these. Think of an imprisonment such as this, and all the want of interest in life which it indicates; think of these ladies, without God and without hope, and surely you must feel a great deal of pity for the poor ladies of India. I remember upon one occasion when I first heard an address upon the subject of Zenana Missions from one who was intimately concerned in such work, and who gave a very clear account of the earnestness and delight with which the ladies of India received the Zenana missionaries, I remember how this verse from the old Scottish Psalm-book came into my mind— Zenana prisoners.

> "According as the days have been
> Wherein we ill have had,
> And years wherein we grief have seen,
> So do Thou make us glad."

In respect to the darkness of India itself, I should like to mention another incident from my own experience; for I do not wish to take up your time with any statistics, such as those brought before us already so clearly and so interestingly. On one occasion I was out in the country engaged on cholera duty. Those who A petition.

Mr. A. H. L. Fraser.

have been in India know how melancholy this is; you go from village to village, sometimes having to bury the dead with your own hands, for the poor often desert a village when the cholera is very bad. Well, we were at this work at one time when a great crowd of people came to my tent, and brought with them a long formal petition, duly written and stamped. It was to the effect that since the British Government had put down the atrocities their god was angry, and was visiting them with epidemics; and that if we would allow a few of these atrocities to be revived, and some sacrifices offered according to the mind of Kali, then this evil would be stayed. This gives a pretty clear picture of the darkness in that land, and it gives a very sad picture of their idea of the character of God. It is in the midst of this thick darkness, mental and spiritual, that your missionaries are working to try and tell out the gospel message throughout that great country with its 250 millions of human beings.

Women's influence.

I do not know that we can ever expect to see the gospel of Christ known throughout India until we get at the Zenanas, until we get the influence of the women of India in this matter on our side. Try to picture to yourself what it is now. All the influence of a woman in India, as mother, wife, sister, daughter, is almost without exception on the side of Satan and darkness. Think then what a work is handed over to the ladies of this country, to be employed by the Lord Jesus to win over that influence from Satan and darkness to Himself. And, speaking on that subject, I would say that ladies come and offer themselves for this work. They go to various societies and say, "Here am I, send me." The burden of the women of India is on their heart, and so they are willing to go. Well, many of those who offer themselves are not medical ladies; they have received no medical training or education. And although it is emphatically true that the work of a lady with a medical training is of the very highest importance in India, yet I do think it would be a great pity to discourage any lady from going without such an education, because the years spent in acquiring medical knowledge present a great barrier; and the work she can do without this is so great and important, the welcome she receives is so enthusiastic on the part of Indian ladies, that it would be a very great mistake to discourage any lady going, even without this special knowledge. Well, ladies come and say, "I would like to go;" but, alas! the committee often have to refuse them.

We know why. Now I should like to see ladies in this country, who have means of their own, going out to serve the Lord in India at their own charges. It is just as cheap to live in India as in this country, and it is far easier to find work for the Lord Jesus. Here we often find that in such and such a work we are encroaching on somebody else's sphere, treading on somebody else's toes; but out there you will find plenty of room, and a sphere of usefulness in which you will be thoroughly happy. The Lord has a great work for you to do amongst our poor fellow-subjects in India. Mr. A. H. L. Fraser.

In respect to the work of God in that land, there are two very important features which have struck me. One is, the very large number of men which have received a knowledge of the gospel, and try to bring their lives into accordance with its teaching, except in the matter of having openly professed their faith in Christ by the rite of baptism. Formerly it used to be a dangerous thing for a man to know a missionary intimately, to be seen going much to a missionary's house, to be suspected of having any interest in Christianity. Now it is quite the reverse. It costs a man nothing to be known as a friend of the missionary. You will even find men who will attend the meetings regularly, who will go with great big Bibles under their arms, passing through the streets in a way perhaps some of us would not like to do at home. Well, there we have men going with the Bible under their arms to the missionary meetings, reading the word of God daily, and praying to God also, and yet they are called heathen. They devote a certain time to reading God's word, and studying books by your own Christian ministers. If you go to any town or village where they reside, in order to preach the gospel of Jesus Christ, these men will come and bring their friends, acquaintances, and relatives to these meetings to hear the gospel; but yet they have not been baptised, and will not be baptised; they refuse obedience on this one point. It is wonderful to think of this change indicated, to think you can go to a man and preach right up the whole way to that decisive step where he breaks with everything and comes to Christ in open profession. Why the policy in India is like shutting the stable when the steed has gone; they will allow a man to come up to this last step. Such has been the result of missionary labours in recent years; but these men will not take the decisive step. Secret believers.

Now why are they not baptised? The reason is twofold. In Their reasons.

Mr. A. H. L. Fraser.

the first place there is the terrible sacrifice it usually involves. Can you understand what it is to lose all a man holds dear, not in name or word only, but in reality; and to have everybody, friends, relatives, and perhaps your own wife and children, leaving you, as far as this earth is concerned, alone, with all the traditions of your family violated in your person, and all your friends looking upon you as having brought great dishonour upon them? Another reason they put in this way—perhaps it may be a kind of salve to their conscience, and perhaps there is some truth in it—they say we come and tell them of a spiritual creed and a spiritual religion, and yet lay all this stress upon a mere outward form which would deprive them of all influence and power. How do we reconcile that with the fact that it is a truly spiritual religion? If they get baptized, they say, "We are outcasts, and have no influence at all." I do believe this is altogether fallacious reasoning, and becomes an apology for disobedience to the command of Christ, and indicates a want of faith in the power of God. When a man really understands the love of Christ, any sacrifice he can make he counts as nothing.

A case in point.

I will mention a case, and I may say that if I told you of all the cases I know I should be talking here till to-morrow morning. I knew a man who received a Bible, and began to study it earnestly and prayerfully, seeking for light. Afterwards he was transferred to a place where there was not a single Christian. For two years he studied the Scriptures, then he was laid hold of by the Brama Somaj, and for a time stopped at that point; but the power of the Scripture was by the Holy Spirit still working within him. He knew himself to be a sinner, and did not get rest; he began to yearn for faith in the Lord Jesus Christ, and longed to be able to leave his case with the Lord Jesus. At the end of the fourth year he gave his heart to Christ, fully trusting Him for his salvation; but it took him two years before he was able to give up everything and be baptised. However, he came to that point, and took leave of absence for two days, and came to Nagpore to a missionary there. On his return to his own place he told them he was a Christian, and they all forsook him. His very wife left him, and his children; but she could not forget him, and at last returned to him and became a Christian too.

A native church.

In Nagpore and other places there are native Christians gathered round a native pastor, and often as I stand in the midst of some district where no one calls on the name of Jesus,

and think of the darkness of India, I begin to despair about the work of missions; but when I come to these Christians, and hear the native Christian pastor telling his own countrymen of the love of Christ, and of the wonderful things in the Word, and see these people drinking it in; when I see the heathen, some of them in high position, in the district gathering in such a place, my despondency passes away, and I believe in the gospel as the power of God unto salvation. Mr. A. H. L. Fraser.

Well, I should like to tell you of two things that occurred in the course of my experience very close together. I was travelling round with my old father, who has devoted his life for the service of Christ in India without charge to any man, and he had come to my tent for a rest. As we were travelling we came to a place where they were holding a religious fair. I saw a large body of people gathered together at one place, and there they were reciting the great deeds of the god Krishna—how the king he came to destroy had employed demons to defeat the god. A Brahma there was recounting these wonderful works of Krishna, and how he tore the demons limb from limb. At the end of the story the people shouted as one man, "Glory to Krishna and his great victory!" A heathen festival.

Two days after that, on the Saturday, a native came to me and said, "You are a preacher." What a native did.

"Well," I replied, "I sometimes speak."

He asked me to come to his village, about eight miles off, and hold a service on the following day.

Well, I did not know there were any Christians in the district. I knew no missionary had been there, and so was rather taken by surprise. My father and I agreed to go, and away we went, bumping on the rough native cart. We were met by a crowd of people who welcomed us. We stood on the verandah of the house, while the people gathered outside, and we preached the gospel to them, and we sung vernacular hymns, and these people joined as if quite accustomed to them. Then we had a meeting for Christians, and found quite a little church in the wilderness. We said, "Where do all these people come from? Are they all your family?"

"No," he said, "some belong to this village, and some to other villages around, and that man comes from ten miles off."

I turned to my father and said, "I am afraid I have taken it out of you to-day, father."

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And I remember how his eyes filled with tears and his cheek was pale with enthusiasm. He cried, "I have never had such a day as this. To think that where no missionary has ever been, such a work has been done by native Christian laymen. Such work in the desert, it is the beginning of the end."

Two native Christians—one from Bombay and the other from Nagpore—had met in the heart of the wilderness—in the midst of utter darkness they began to work together for the Lord Jesus Christ, and carried the gospel to their own countrymen, and the Lord honoured the work.

Native workers.

When we find the converts in India beginning to realize their responsibility, taking the gospel with them wherever they go; when we find fulfilled in that land what was said of Judah, that they that were scattered abroad preached the Word, it is indeed a sign of good—a sign that in that great peninsula the knowledge of Christ shall be spread everywhere. I believe, from these facts I have seen, and from the word of God, that the time is coming when, instead of hearing such a cry as "Glory to Krishna!" we shall hear the cry, "Glory to Christ" ringing throughout the whole of India. That cry will be caught up from earth to heaven, from time into eternity, "Salvation to our God which sitteth upon the throne, and unto the Lamb"—a cry raised not in a favoured country like our own, but from a great multitude of peoples, and nations, and kindreds, and tongues, who shall stand before the throne clothed in white robes, and with palms in their hands.

At the close of the address, hymn No. 13 was sung—

> "Spirit of power and might, behold
> A world by sin destroyed;"

and the following address was given on

CHINA AS A MISSION-FIELD.

By Rev. C. G. Moore.

Rev. C. G. Moore.

God, our Father and our Saviour, hath indeed for us devised and executed liberal things, and we are here this morning to devise and execute liberal things for Him. There are times when God casts Himself upon the loving generosity, the loyal enthusiasm, and the devoted service of His people, and I take it that at this time God is thus casting Himself upon us. When Moses came down from the mount, after his forty days' intercourse with God, he

Missionary

brought with him a full revelation of the will of God concerning the building of the tabernacle in all its details; but to God's redeemed people was left the cheerful giving and the willing service necessary to carry out His plan, and execute His purpose. When God thus insisted that whatever was done should be done willingly and freely, was He not in a very real sense casting Himself upon the liberality and love of His people? It is true that the work is God's, but we must not abuse that thought to any lessening of our own responsibility. If it is God's, He has given us a very real partnership in it; and as we value the privilege, let us also cherish a high sense of the responsibility. In no place in God's universe is the result of these meetings more anxiously looked for than in the courts above. Heaven and hell are waiting to see what our professions of love to Christ really mean, judged by the test of practical devotion.

Rev. C. D. Moore.

Our position.

In the first place let us look at a few of the considerations in the presence of which God is asking for our action this morning. I will take three facts concerning the work of God in China.

The outlook and its demand.

First, *no sufficient response has yet been made to China's need.* We are thankful to God and to His people for what has already been accomplished, but it would be a most injurious thing were any thought to lodge in our minds that what has been already done is any adequate provision for China's spiritual necessities. It is very difficult to form any conception of the vast continent of Chinese mind. We have scarcely yet traversed its main highways, and before us lies the immense task of planting in all this world of mind the seed of gospel truth. In the path of our duty to China yards are behind us, miles before us.

Inadequate response to China's call.

Second, *God has, in our work in China, given us an immense temporary advantage.* We are all familiar with the fact that during the last thirty years China has been very gradually opening up to Western influences and civilization, and in this process the providence of God has given to His servants a splendid advantage. In the vast majority of cases the first representative of the West has been the missionary; the first name from the West that has claimed the reverence and homage of the Chinaman has been the name of Jesus; the first specimen of Western civilization that the Chinaman has looked upon has been the follower of Him who "went about doing good." But this advantage of the almost solitary presence of Western influences loyal to Christ will soon cease to exist. Every day now is

A precious but fast-fleeting advantage.

Rev. C. G. Moore.

The Chinaman's theory of life.

precious and golden. If we could send into China at once a thousand missionaries, they would probably accomplish more than ten times that number sent ten years hence. Whatever may be the practice of the Chinaman, his theory of life contemplates a high and moral aim—moral, I mean, as distinguished from material—and it is by his theory that he tests and judges other men and nations; and as he looks upon the industrious and even upright man of business, intent only so far as he can perceive on acquiring wealth and material good, he is disposed to regard him with contempt, as occupying a far lower platform than he who cherishes a moral and spiritual end as his *summum bonum*. When to this are added practices and conduct that the Chinese conscience as emphatically condemns as does our own, there is erected a wall of prejudice and disdain against the foreigner that will not easily be thrown down. In the appointment, therefore, that the missionary, set apart exclusively to spiritual aims and work, should be to millions of Chinese the first visitant from the outside world, there has been a most wise and tender regard for the national tastes and standards of judgment. Surely God has a right to expect that we should to the utmost utilize the advantage thus given.

A crisis approaching.

Third, *a crisis is coming in our work in China* in connection with the division of the field, a practical question that will soon have to be settled for good or for evil. I will only say a word as to how the difficulties of this question should be met. These difficulties lie largely with the churches and societies at home; and what we judge largely to be their source, may be best indicated by a reference to a few verses in St. Paul's Epistle to the Philippians. When he was writing that letter at Rome, the apostle must have been surrounded by a goodly number of faithful Christian men; and yet we read, in chapter ii. 19–21: "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Amongst all his companions and associates in that justly-lauded apostolic age, there was only one man whom Paul could count upon as delivered from Christian selfishness and self-seeking.—"All seek their own." All were wrapt up in their own concerns, their own work for Christ, their own ideas and methods of success, their own Christian interests, plans, &c.

"Our own;" or, "The things of Christ."

They could not be depended upon to care for that which was simply Christ's. And is not this Christian self-seeking vitiating our work at home, and hindering blessing abroad? True there are bright exceptions, rays of encouragement here and there; but as individual workers, as churches, as missionary societies, we have laid ourselves open to the accusation of seeking our own things, not the things that are Christ's. If we are to make any great advance here at home, or in the mission-field, this evil must be dealt with and put away. Only by doing so shall we come on to the lives of divine power. Let us search out the laws of the spiritual world, and then in them and through them come into alliance with God's omnipotence and resources. Rev. C. G. Moore.

And now let us pass on to consider for a few moments what we take to be by far the most important question to be considered by this Conference—*How shall we best respond to the present call, to enlarge our effort* in the mission-field? I should like to make a few suggestions. In the first place, let us recognise the transition process through which God is now seeking to lead us. No careful reader of the New Testament can doubt but that the early Church stood face to face with world-wide aims and purposes. Christ's words were ringing in their ears—"every creature," and "all the nations." One path by which the Church passed from its high state into a more or less degenerate condition was that which led from these world-wide aims down to an absorption in merely personal and local interests. Such a change, of course, both implied and indicated a great loss of spiritual life and power. At the Reformation, it would seem the Lord began on a large scale to reverse this process by strengthening the spiritual life of the Church of Christ, and thus preparing it to ascend once more to the high platform it had forsaken. Whilst a few individuals had previously made the ascent, and had been beckoning their comrades to follow, it was only a hundred years ago that this upward pilgrimage, headed by Dr. Carey and his devoted contemporaries, commenced on the large scale. Once more the call came to disown the limits of the merely personal and local in Christian life, and to make the world our parish, the world our field. This process is still going on. God is seeking to lift us to world-wide aims and purposes. Every individual life needs this for its own perfection. Not a weed grows in your garden without the ministry of the forces and arrangements of the whole solar system. No part of the body of

Forward: by what path.

A descent.

A slow return to the higher plane.

Universal relations of healthy individual life.

Rev. C. O. Monks.

Christ will come to perfection, except its whole activities are brought into reference and relation to the offices and interests of the whole. Take another illustration. My life depends upon this atmosphere immediately around me. But what would happen if this atmosphere were cut off from the great sea of pure air stretching upward and around on every side? Suppose even we were to erect a great wall round this England of ours, and declare that we would live on our own supply of air, without any breeze from north or south, east or west, death and disaster would follow in each case. So if the atmosphere of our individual Christian lives and of our churches is to be kept free from noisome vapours and poisonous things, it must remain free and open to the heavenly breezes that blow through the universal church of God.

Poisoned prayer-meetings.

Let us look at this great general truth in its application to one department of our church life—the weekly prayer-meeting. In what a distressing condition many of our prayer meetings now are. Many are dead, buried; many more are sick unto death; whilst many others have become a mere appendix to the weekly "lecture" or preaching service. Surely there is something wrong, especially when we remember that the record of the Acts of the Apostles assures us that each of the two mightiest movements of the early church was inaugurated in a prayer-meeting; the one at Jerusalem, the other at Antioch.

A remedy.

As suggesting a remedy for the present evil condition of things, will you allow me to frankly give you a piece of happy personal experience in the form of an account of a prayer-meeting it was my privilege as a pastor to conduct? We say happy experience, for that prayer-meeting was one of the best attended and most valued of all our services. One young man again and again walked more than fourteen miles to be present. Souls were saved, we have reason to hope; and though generally continued for an hour and a half, it was not always easy to close the meeting at the expiration of even that time. Nor have I ever attended any religious gathering where there was a fuller or more blessed sense of the presence and power of God. The first half-hour was regarded as a preparation for the intense work to follow. We were God's happy children met together to be a gladness to Him, and to find in Him our exceeding joy. Thus refreshed by the light of His countenance, we were ready for the real work before us.

Those present were reminded that as Christ's "all things were theirs"—"things present" as well as "things to come"—it was therefore their bounden duty to regard all Christ's interests in the world as theirs, and to the utmost of their capacity to become acquainted with the present condition and operations of the kingdom of God. It was their present privilege to exercise some of the vast powers of a heavenly statesmanship, preparatory to that hour when he that had been faithful over a few things should be made ruler over many. They were told that they were the people "to make history," and that, standing in the presence of God entitled to ask in the matchless name of Jesus "whatsoever they would," they had a power to bless the world higher than that possessed by any monarch beneath the sun. In that prayer-meeting they were assembled in holy conclave as His trusted ministers of state—with "the Prince of the kings of the earth"—to deliberate with Him, and one with another, concerning the interests of the kingdom; and having learned His will to approach the throne of grace, and claim with utmost confidence every exercise of executive power and grace necessary to carry that will into effect.

Rev. C. G. Moore.

"Among those that stand by."

On the wall was a large map of the world—OUR PARISH. There it was before us to help to large thinking and intelligent praying. Freely referring to it, we took up week by week some of the main-line workings of the providence and grace of God. Everything was looked at from Christ's standpoint, and in its bearing upon the interests of His kingdom. In some cases His purpose was manifest, and our request simple and certain; but in others we could only commit the matter to His wisdom and complete knowledge, assured that He would direct it to the right and best issue. Then we prayed, enabled by the marvellous agency God had put at our disposal to bring down blessing upon even the far-off places of the earth. And as we parted, it was with the happy conviction that the *whole world* was the richer and the better for our coming together. If Christ's words of promise are not a mockery and a sham, there need be no prayer-meeting that does not mean blessing for the whole world. Such prayer-meetings must be greatly multiplied if we are to have the utmost measure of blessing in our work in China and other mission-fields.

Christ's parish—and ours.

One word with regard to the financial question in its relation to missionary work. It is an utterly false diagnosis that regards

"Seek first, . . . all these things shall be added."

Rev. C. H. Moore.

a want of Christian liberality as itself the disease and not rather the symptom of some deeper wrong. Does not God always bring the liberality of His people up to the standard of their spiritual life? Whilst more funds may be needed for the extension of missionary efforts, we require far more that increase of spiritual power of which a larger consecration to Christ issuing in more abundant giving would be the pledge. In Malachi iii. 10 God exhorts His people to "bring all the tithes into the storehouse" for a double purpose—"that there may be meat in Mine house;" but far more important than this—that the condition might be provided on which God would "open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

His friends.

Christ has called us His "friends." Shall we not act worthily of such a friendship, and gladden His heart by a full consecration of our lives, our talents, our zeal and love to this work?

A REVIEW OF THE FIELD IN CHINA.

By Rev. D. Mac Iver.

Rev. D. Mac Iver.

Dear Christian Friends,—You have now heard about mission work among Jews and Mohammedans, of Christian work in France, in Russia, and in many of the Roman Catholic countries of Europe, and it would seem as if each succeeding speaker made his own particular sphere of work more needy and pressing in its claim than any other. The empires of Britain and China comprise between them one-half of the human race; China, say, one quarter —over 300 millions.

That, combined with the character of the Chinese people, the great part they are sure to fill in the political history of the future, and combined also with the debt we owe to China in respect of our opium growing, are in themselves reasons enough why the Christianization of China should occupy the foremost place in the hearts of God's people in this country.

Progress since last Missionary Conference.

It has occurred to me that in an important Conference like this the best way of occupying the time placed at my disposal is briefly to glance at some of the salient points in the missionary history of China since the last Missionary Conference was held here, gathering from the failure or success of the past lessons for our guidance in the present and for the future. And if time

permit, I should like to draw attention more particularly to the portion of the field in South China where I have been labouring since 1879. Rev. D. MacIver.

The year 1878 forms a good starting-point; for then were published the records of the Shanghai Conference, which still form the chief storehouse for the student of Chinese missions.

Of events outside the Church, special reference must be made to the recent French war. I have often been asked what effects the war has had on mission work. Speaking from my own experience, there has been this advantage: The Chinese officials and the Chinese people have learned to distinguish more clearly between Protestant and Roman Catholic missionaries. This is a real gain. The Chinese officials have always suspected that Roman Catholic missions have a political aim; and the frequent appeals to the interference of the French Consuls—often in matters purely civil—have increased this suspicion. The recent negotiations between France and the Vatican have clearly shown the political importance that France attaches to the Roman Catholic Missions in China. Why should France be so anxious to continue her protectorate over these missions? It would be of much benefit to us Protestants even, if in this matter the Pope were to have his way; so that in disputed matters the Chinese officials could deal with his representative at Pekin, rather than with the French Consuls. The French war has, then, emphasized the distinction between us and the Roman Catholics. The French war.

On the other hand, however, the Chinese have from this war learnt their power—that when brought face to face with one of the great nations of the West they are able to hold their own. Hence their attitude to all foreigners is different. Formerly, for example, the British Consul had much influence with the local mandarins at all the treaty ports. Now, however, he is listened to with distinct impatience when he refers, say to the toleration for Christianity accorded by the laws of the Empire. Chinese power.

It must always be remembered that the outbreaks against foreigners and against the Christian converts have their real source, not among the common people, but among the *literati*, or in the yamens. During the war with France we clearly saw how the mandarins could, if they choose, put down these attacks on foreigners. I remember being, in the autumn of 1884, on a visit to one of our inland stations, more than a hundred miles away from a European settlement. The armed bands, on their way to Outbreaks against foreigners.

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loot Roman Catholic houses, passed me by unmolested, though I was quite alone, and far removed from human protection; and this partly because I had been on very friendly terms with the people, and partly because the mandarins had issued proclamations, warning the people not to interfere with foreigners other than Frenchmen.

Corea open.

Passing now from the French war, there is time only to mention the fact that Corea is now open to the gospel, and that by the annexation of Upper Burmah the sphere for missionary labour has been still further increased.

The opium curse.

The opium curse still remains; yea, more, its deadly proportions increase yearly. True the negotiations of last year have improved our national position somewhat; yet these two facts still remain: (1) The British Indian Government manufacture and send to China as much as ever of the accursed thing, and (2) tens of thousands of the Chinese are involved in the physical and moral ruin which is brought on by the opium habit. Every missionary will tell you the extreme difficulty of spiritual dealing with an opium-smoker. How one's heart sinks when he hears that some promising enquirer smokes opium! The plague goes on, the poppy is more and more grown in China. Can this Conference do anything to help to waken up the Christian conscience of this country against this nefarious trade?

Tokens of progress.

But it is now time to look at the mission work proper. And here we see *progress* in almost every department. Let not our sense of unworthiness and of spiritual barrenness blind us to this fact, that the Lord hath been mindful of us, and that this work has prospered. It is, of course, to be taken for granted that true spiritual work cannot always be tabulated and reduced to statistics.

But, properly understood, the following figures may be useful: In 1878 there were in China 301 missionaries (not including missionaries' wives); in 1884, 483 missionaries (52 absent).

The society that has increased its agency most is the C.I.M., which has now about 150 men and women working in China.

In 1878 (1877) the number of communicants was 13,515; in 1886 the number is more than double.

Communicants.

The increase in connection with the four largest missions may be seen from the following figures: The American Presbyterian Mission in 1878 had 1,460; and in 1884, 3,777. In 1878 the English Presbyterian Mission had 2,088; now 33,307. In 1878

the London Mission had 2,065; now 3,234. In 1878 the Church Mission had 1,204; now 2,605. Rev. D. MacIver.

We may now try and answer the question, By what means or instrumentality have these souls been brought to the light? We, of course, know that the Holy Spirit works when and how He pleases, and if we put our trust in any method or agency apart from Him we shall certainly be disappointed. But if we find out what agency He most frequently uses, we cannot be wrong if, in dependence on Him, we give most prominence to that agency. Means at work.

Dr. Nevius, one of the most prominent missionaries in China, in answering the question, "Which methods of work have really brought the greatest number of converts into the Church?" states in the *Chinese Recorder* the various methods as follows, beginning with what appears to be the least fruitful:

"1. Bible distribution. 2. Tract distribution. 3. Chapel preaching. 4. Translation and literary work. 5. Schools. 6. Itinerations."

Such is Dr. Nevius' list, and it is probably correct as far as it goes. Medical Missions and Work among Women should have been included. Both have been much blessed in recent years. Many Christian friends may be grieved at the low place assigned to Bible distribution; and yet, I believe, the experience of almost every Chinese missionary would confirm what Dr. Nevius says. Millions of Scriptures have been distributed to the Chinese during the past forty years, and the instances of good accomplished by them, without the living preacher, are comparatively rare. Doubtless there have been many instances of good done that will not come to light till "that day." Dr. Nevius' statement.

But in connection with this question of comparative fruitfulness of methods, the most important statement has yet to be made. Dr. Nevius says of these methods, "I am disposed to think that the number of conversions due to each of them would be found to increase about in the order in which they are mentioned above; and that the number traceable to them all together would be but a small fraction of the whole, and that by far the greater proportion is to be referred to private social intercourse."

That is certainly our experience in the south of China. Probably seven-eighths of our membership have been brought in, not directly as the result of the preaching either of the European missionary or of the appointed Chinese evangelist, but simply from private Christians telling to their friends and neighbours about the Chinese Christians.

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Saviour they have found. This state of matters is, on the one hand, cause for thankfulness, for the evidence it gives of the reality of the religion of these Chinese Christians, and it also is full of hope as to the future of Christ's kingdom in China. If every individual member of the 30,000 Christians in China were a true missionary, then the Middle Kingdom would soon be evangelized.

But it seems to me that this state of matters is full of important lessons for all interested in the progress of the gospel in that land. We are to give most attention to the method God's Spirit uses most. We are not to give up our preaching tours, nor our distribution of Scriptures and tracts; we are not to close our hospitals and schools. But we, as foreign missionaries, should give most attention to the work of training our converts in the knowledge of Scripture, developing their gifts and graces, and superintending and guiding their efforts to bring to the truth their friends and kindred.

I am afraid I have detained you too long on the development of mission work in China during the past eight years, and the lessons to be learned from it for our future guidance. There are several other items of progress, which I can only mention.

Items of progress.

1. Many additions have been made to the Christian literature. The Bible (or parts of it) has been translated into several of the vernaculars, some in Roman letter and some in character.

2. The various Christian congregations have been better organized. There has in many places been a marked increase in Christian giving.

3. Missionaries have learned from experience the best ways of carrying on mission work.

4. To mention but one more. We have in connection with many of our missions Christians of the second generation, and these are, as a rule, more consistent and more spiritually-minded than their parents.

I trust every one in this hall is asking, "What can I do to help on the Lord's work in China?" Unless our Conference leads to practical results of that kind, it cannot but fail in its object. Remember then what has to be done. Mr. Hudson Taylor wrote, two years ago, that in the Chinese empire over two hundred millions were beyond the reach of existing evangelical agencies, not that they could not be reached, but that the number of missionaries is so small; that after exerting themselves to the

utmost there are over two hundred millions whom neither they nor their Chinese helpers can overtake. Let that one fact sink deep into the hearts of all God's people. Is it not with shame and confusion of face that we ought to think of it? We have sinned, we and our fathers. We have been sitting at home, in our spiritual indolence, enjoying our spiritual luxuries, while the heathen are perishing. The command, "Go ye into all the world, and preach the gospel to every creature," has hitherto been practically ignored by the professed church of Christ. Personally, I have the deepest sympathy with what the invitation to this Conference says as to the propriety of our beginning our meetings with deep contrition and humiliation as individuals, as churches, as a nation, for our neglect in the past; yea, and for our spiritual barrenness. Rev. D. MacIver.

Now I wish to ask at this stage in what way Christian friends here can best help the mission. And I mention this not as a mere matter of form, but as the deepest conviction of my being. It is right to ask the Lord of the harvest to send forth more labourers, to give means for their support; but I am quite sure there is something more important; and that is, that the missionaries already on the field, and the professed members of the Christian Church in China, should be filled with the Holy Ghost. More labourers.

We lament the feeble spiritual life of our converts; we lament their shallow conception of sin; we lament the little progress they make in the study of Scripture, in keeping holy the Sabbath-day, in giving of their substance for the spread of the gospel. And how can all this be remedied? This can be done only by God the Holy Ghost, and He is given in answer to the prayer of God's believing people.

There is another and a kindred thought which is to me sometimes more overwhelming even than the spiritual condition of the heathen. It is this: In many of the large cities of China—from Canton and Hongkong in the south to Tientsin and Peking in the north—there are street chapels where many missionaries spend from "one to three hours daily" preaching to the heathen. Then in itinerating work "it is a very common thing for a missionary to preach in from five to ten villages in a day, and from 200 to 500 times on a tour." (Nevius.) The number of such addresses by missionaries and their native assistants must, during the past forty years, have amounted to many millions. But what What fruit?

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has the spiritual result been? If, as the result of each one of these addresses, but one soul had been brought to the truth, the spiritual condition of China would to-day be very different from what it is. Here again, brethren, is the point where you can help us most—by earnest prayer that the missionaries and native preachers be clothed with power, that they be full of faith and of the Holy Ghost, and so become spiritually-fruitful: channels through which may flow spiritual blessings to multitudes of the Chinese. No one who has stood face to face, as I have often done, with crowds of Chinese, who had never previously heard the gospel, but has felt the need and the preciousness of the verse, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

The Presbyterian Mission.

The mission with which I have the honour to be connected is that carried on by the Presbyterian Church of England. Though our church at home is a comparatively small one, she has, in point of native membership, one of the largest missions in China. We have now three centres on the mainland of China, and one in the island of Formosa. Our methods of work are substantially the same at each. Regular, systematic, evangelistic work within a workable area, and thereafter, as God prospers us, the opening of stations, the superintendence and organization of these from a central station; in a word, the building up of a native church, self-supporting, self-governing, and self-propagating—such are our methods, and such is our aim. We pray great attention to the training up of native Christian agents. We have medical missionaries at all our centres, and special work for women is carried on at them all. We believe, and experience is on our side, that such steady, sustained work is much more fruitful in the long run than necessarily irregular itineration over large areas.

The Hak-kas

Our mission works among people speaking three different dialects. The people among whom I labour are called "Hak-kas," and speak the Hak-ka dialect. There are perhaps over twelve millions of them. Mission work has been carried on among them for many years, and with much success by the Basel Mission. I was the first English-speaking missionary to preach to them in their own language. These Hak-kas are, in the eyes of Europeans, remarkable for two things: (1) Their women do not crush their feet; and (2) the great Tai-ping rebellion of twenty years ago commenced among them, and was carried on by

them. They are great emigrants, and are found everywhere. And there are sometimes to be met with men who received the truth abroad coming home and doing evangelistic work in their native towns and villages. Rev. D. MacIver.

I leave you these two facts:

(1) Two hundred millions of Chinese are quite beyond the pale of existing gospel agencies, and it is possible to go to them all.

(2) The number of converts in China has doubled during the past eight years.

Brethren and sisters, take these facts with you. Take them into your closet with you. Pray over them. Ask the Lord what your duty and connection with them is. Pray for a blessing on our Hak-ka work and our Hak-ka missionaries; and, I beg of you, send evangelists to the English-speaking communities at the various coastports.

The proceedings of the meeting were concluded by prayer by Mr. R. C. Morgan and the Chairman.

MEDICAL MISSIONS.

WEDNESDAY AFTERNOON, *October 6th*, 1886.

THIS afternoon was devoted to the consideration of Medical Missions at home and abroad. After prayer by Mr. JAMES E. MATHIESON, hymn No 13 was sung—

"Spirit of power and might, behold
A world by sin destroyed."

The opening address was given by the Chairman.

SCRIPTURAL WARRANT FOR MEDICAL MISSIONS.

BY DR. WILLIAM GAULD.

Dr. William Gauld.

A Medical Mission veteran.

DEAR CHRISTIAN FRIENDS,—I am sure it is a matter of deep regret to all of us that we have not with us this afternoon our honoured friend Dr. Burns Thomson. He is the one perhaps of all others most peculiarly fitted to preside at this meeting from his great experience of Medical Mission work, from his long and earnest advocacy of this cause, and from the illustration of it in his life and work for many years at a time when it was not so popular as it is now. I have no doubt in my own mind he has done more than any man living in this country to forward the cause of Medical Missions among the Christian public. I am sure he has your prayers and sympathy, and we hope, in God's good providence, he may soon be restored to a measure of health and strength again.

Scriptural warrant for Medical Missions.

Had he been here it was his purpose this afternoon to speak a little on the scriptural warrant for Medical Missions, and we all know how clearly he could have brought before us from the word of God the purpose and mind of Christ in regard to this agency for carrying on His work. I think I cannot do better than just

take a few passages of Scripture to indicate what the mind of God is on the matter. The first word is in Matthew iv. 17–25: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan." "Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. . . . And they departed, and went through the towns, preaching the gospel, and healing everywhere. . . . And the apostles, when they were returned, told Him all that they had done. And He took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed Him: and He received them, and spake unto them of the kingdom of God, and healed them that had need of healing." And in the following chapter we read: "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. Therefore said He unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest. . . . And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Then passing on to the

Dr. William Gauld.

Commission of the twelve disciples.

Dr. William Gauld.

Acts of the Apostles we see how the early Church acted in this matter. In Acts v. we read: "And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch). . . . Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." And one more passage in chapter viii.: "Therefore they that were scattered abroad went everywhere preaching the Word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which He did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

Practice of the apostles.

I think these passages clearly indicate to us the mind of Christ in regard to this Medical Mission work.

Medical Missions the handmaid of the Gospel.

The meetings of this Conference have brought before our mind clearly the question, "How is the world to be evangelized for Christ?" Now we know that no merely human agency can convert a single soul, or lead one single human being out of darkness into light. It is only the Spirit of God working by His word which can produce that effect; but at the same time there are many agencies which God has put within our reach, and which can materially help the progress of His kingdom. I think we may take it as a principle in God's work, that whatever a human agent can do God expects him to do it, and He steps in with His divine power where human agency is helpless. For example, in the raising of Lazarus the stone had to be removed, and the grave-clothes taken off, and this had to be done by human hands; but there was one thing they could not do—they could not raise the dead. Christ utters the word that broke the sleep of death.

Purpose of healing.

So in these passages we have a clear indication that there is one agency God designed to use to attract people to the gospel, and which He means Christians to employ in connection with His work of evangelizing or spreading the good news of salvation amongst men, and that agency is Medical Missions. Doubtless at

first it was miraculous cures, and in our Lord's case there were several purposes to be served by this miraculous healing. It attested the divinity and divine Messiahship of Christ. Again, it showed very clearly the meaning of the salvation Christ had come to work out for men. He came to reveal Himself as a complete Saviour for man, body, soul, and spirit, and to work out this full salvation. Just as sin had brought disease and death on the body at the beginning, so we find that sin and bodily disease still go together; and in the gospel plan Christ Jesus made the healing of the sick a concomitant of the manifestation of His power as the Saviour of souls. Dr. William Gauld.

Now there are brethren here on this platform who are eminently fitted, from long experience in Medical Mission work at home and abroad, amongst Jews and Gentiles, to tell us this afternoon of the success God has granted to the use of this ministry of healing the sick along with preaching the gospel, therefore I will leave it to them.

I should like just here to say a word upon another subject, and perhaps it will be one of comfort to some, although it is a point upon which all are not agreed. I refer to the question of "qualified" or "non-qualified" medical missionaries. Now although I think a non-qualified man should not call himself a *medical* missionary, yet surely he may be allowed to use his skill in the healing art so far as he has it. Through a university training I have the privilege of putting M.D. to my name, and therefore I am not biassed in favour of non-qualified men; but this matter is one to be viewed in the light of common-sense. If it were a question simply between qualified and non-qualified men and women going out, we should say at once, By all means let every missionary who goes to the heathen or to Mohammedan to heal the sick and preach the gospel be *fully* qualified. But it is really a question whether, in the absence of any adequate supply of fully-qualified medical missionaries, and in the face of the great mass of sickness and misery in heathen lands, the missionary may not use the little knowledge of medical science or the surgical skill he possesses, in order to alleviate those simple cases he can deal with, leaving the more complex for fully-qualified men or women if any are within reach; in such cases, I say, in the name of common-sense, in the name of suffering humanity, in the name of Christ our Lord and Master, let these men and women who go forth to the heathen use whatever knowledge or skill they have acquired to relieve all the Medically qualified or non-qualified missionaries?

Dr. William Gauld.

misery they can, and may God bless them in doing so. Theories may be very good, and yet may be dangerous when driven to an extreme. We are told, "A little knowledge is a dangerous thing." If that is meant to induce us to refrain from getting the little knowledge, then it is misleading; but if it means that we are not to be contented with the little, but to seek to perfect ourselves by fuller knowledge, then let it pass. But I put alongside of it this, that if a little knowledge is a dangerous thing, no knowledge may be more dangerous still; may indeed be deadly. There are many cases in which a very little knowledge at the first may save life, and even the life of a missionary himself or herself, who without it would, humanly speaking, die. I am not at all sure that many of our valuable missionaries who have died in heathen lands would not be alive to-day if they, or some comrade beside them, had had some acquaintance with the simple rules of health, and of simple remedies for disease in those deadly climates. I think it would be well if all missionaries before going abroad could by any means gain some knowledge of medical or surgical art.

Using a little knowledge.

A HOME MEDICAL MISSION.

By Dr. Thomson Chambe.

Dr. Thomson Chambe.

Christian Friends,—You have heard our commission—"Go ye into all the world and preach the gospel to every creature," and you have also heard the qualification of the worker in the Lord's vineyard—"Heal the sick and preach." In obedience to that command I feel deeply thankful that the Lord has enabled me to go, putting me into this ministry, and giving me the double work to do in connection with Medical Mission service. I well remember when I first went to the Cowgate, in Edinburgh—it was then known as "Dear old 39"—with Dr. Burns Thomson, and the students obliterated the signs of the old gin-shops, all being willing to work to make the place sweet and clean for the poor people we expected to come in from the districts around. That was the *beginning of Home Medical Mission work*, and there was at that time very little known about it. There was a dispensary in another part of Edinburgh where the germ of the agency was sown. Then Dr. Burns Thomson, who had before that written an essay on "Medical Missions," was called to take up this work, and prosecute it. While looking at this meeting,

Preach and heal.

Beginning of Home Medical Missions.

full of sympathy with all forms of the Lord's work, I cannot but recall the great difficulty there was to get anyone in those days to hear an address on Medical Missions. It was even asked, What is a Medical Mission? And few cared to know anything about it. Once Dr. Thomson came home from his lecturing tours quite despondent, when I remember he had a meeting, and the audience consisted of two persons. But look at the contrast now, and we see this Medical Mission agency not only being appreciated but becoming a blessing and a mighty power at home and abroad. Dr. Thomson Crabbe.

During the past twenty-five years I have been associated with Medical Mission work at home, and the longer I work as a medical missionary, the more I am in love with it, and the more do I see the agency to be one of the most fitting and powerful for gathering in the outcasts and bringing them into the church of God. And this is not to be wondered at when we look at the field in which we labour, and see God's *tribulum* passing over humanity, leaving deep scars and sores, and making the heart sick and sad, as well as the body! We rejoice that into this field the Medical Missionary is sent forth to sow the seed of the Word, and from which shall be reaped a glorious harvest to the Lord. I have worked as a Medical Missionary in Edinburgh, in Aberdeen, and in Birmingham, and I think the experience gained in these different towns has not been an unimportant factor, for God has helped and increasingly blessed me; and I have seen the fruit of my labour in the conversion of many souls. Twenty-five years' experience.

The Medical Mission field of labour is outside the church. We look at the apostolic days and see that they went forth into the world healing and preaching. It was outside the church that the miraculous gift of healing was exerted, for when the people were brought into the church this as a rule ceased. On one occasion it is recorded Peter raised Dorcas from the dead, but in every other case when brought into the church people were subject to the ordinary laws of life. Within the church, so far as I can see, this gift of healing was not exercised. Hear Paul's sad lament when he left Trophimus at Miletum sick. Why did he not send a handkerchief to heal him, as at one time was done outside the church? Timothy also had often infirmities, and had to take ordinary remedies; and Paul himself was attended to by Luke, the beloved physician. I believe therefore these miraculous gifts were intended as a means of gathering in, and exhibiting the Purpose of Medical Missions.

OF THE
McCormick Theological Seminary

Dr. Thomson Graham.

beneficent character of the gospel they and we were sent forth to preach.

A new field.

In response to the Divine call I went to Birmingham, and a very blessed work it has proved. But the field was not my own choosing; my friend Dr. Maxwell knows how difficult it was to get me to Birmingham. In Scotland we had heard such reports about that town that I feared at first to undertake it. The call came again, and still I refused to go. But in God's good providence the call came once more, and the Lord showed me clearly He wanted me there, as He had much people in that city; and truly my want of faith was rebuked, for my early years' work at Birmingham were to me as life from the dead. What marvellous results followed! The Lord was pleased to bless the healing of the sick and the preaching of the gospel so much, that we saw hundreds—we might say thousands—of men and women turning to the Lord their God.

Its attractiveness.

One feature of Medical Mission work I wish to emphasize is, that while it is a very quiet work it is a very *attractive* work. When a person is sick his first feeling is, "Can I be healed?" and if the medical missionary has been able to benefit the sick poor, it proves attractive to others. So our mission has drawn people from all parts of Birmingham, and the regions roundabout.

Coming from afar.

For example, when I returned from my holiday this autumn, the first day I found a man there who had something wrong with his shoulder. On being asked where he lived, he said, "I came from Briarley Hill." And he had started to walk at two o'clock, and reached our doors between six and seven in the morning. Another woman had that same day left her home by six in the morning. They come thus early because as a rule we have more people waiting their turn to gain admission by eleven, at which hour all must be present, than we can overtake in one day. The poor people, we find, soon understand this Medical Mission work. It is to them a practical Christianity, and seeing its benefits they are thus in a position and in a proper state of mind to listen to the message of glad tidings proclaimed about the Saviour's love for their perishing souls.

Its disarming power.

Then this work is not only attractive, but it has also a *disarming power*. We find people have a great many prejudices when they come. I remember in Aberdeen one day, when I came into the room with the Bible to give the address, a woman looked at my Bible and walked past me, as much as to say she was not going to

stand that sort of thing. She went out; but the Lord's Spirit arrested her at the door, and she stood there and said, "What a wicked woman I am." She went off; but came next day, and burst out with sorrowing tears, saying, "What a wicked woman I am to go away from the preaching of God's word." That woman was brought to the knowledge of the truth, and she was one of the deepest in sorrow when I left the work there. Another man, an infidel, came to the Medical Mission in Birmingham. He stayed out the address to the patients; but when he came to my consulting-room, and I began to talk to him about the word which had been spoken, he said, "Well, doctor, I've had enough about religion; I want my body attended to." Feeling rather taken aback at such an expression, I gave him my advice and the medicine required, and said, "It is my plan to give medicine and the gospel together; you can do as you like about taking the medicine, and so you can do as you like about accepting the gospel. I have now given them both to you." He got worse, and I was called to see him at his house. He said to himself (he told me this after), "The doctor will be speaking to me about my soul again, but I'll be ready for him." I attended to his wants, and went away this time without speaking a word about his soul. Next time he said, "Doctor, why didn't you speak to me about my soul when you were here last? I was ready for you." "And I was ready for you, but I thought you didn't like it; besides, I thought it would be casting pearls before swine. I had delivered my soul by speaking to you, and if you would not take the remedy that was your look-out." He replied, "What a fool I have been." I said, "Now I will ask you just to read John iii., and it will speak to you; and when you have read it you will tell me what you think of it, and speak to me about my soul." That man ere long was rejoicing in Christ, and died about two years after resting in the Lord. Some time afterward a young man at a meeting introduced himself to me thus, "Doctor, you won't know me, but you knew my father." On his mentioning his name I said, "Oh, yes, I remember him!" He replied, "What a wonderful change there was on him after he gave his heart to the Lord. He used often to refer with sorrow to his first interview with you, when he was rude to you. Now I am working for Christ, testifying to the goodness of the Lord in bringing me to the knowledge of the truth, and my father also." Thus the work grew and spread. There are only these two cases in my experience

Dr. Thomson Grabbe.

An infidel.

Dr. Thomson Charge.

of twenty-five years' Medical Mission work of anyone objecting to the preaching of the gospel, and there the Lord gave me my reward.

An interesting work.

The Medical Mission agency is also an *interesting work.* Disagreeable things there are; but we do get interesting cases, medically as well spiritually. You know we doctors are very fond of interesting cases, and sometimes when I get such I send them up to the hospitals for others to learn. But there is a kind of routine work which is very depressing spiritually, and were it not that we have a higher object in view—to give light to dark souls—it would indeed be most dreary. I should not like to be a doctor only to the poor, and have nothing also higher to give them. But to open the Lord's treasury to the poor, and pour balm into their troubled hearts, that is the great joy of our work, and wiles away the many hours we have to labour daily amongst sickness and sorrow. Sometimes, after sitting all day long, we are cheered by the kindly sympathy of the poor; for they will say, "Well, doctor, you must be tired. We wonder how you can have patience to see us all this time." "Well," I say, "the Lord gives me grace; and when I see you turning to the Lord that is joy to my heart, and will be my crown of rejoicing at last."

A blessed work.

Another characteristic of the work is that it has been *manifestly blessed.* However excellent and perfect the machinery may be, it requires the steam to set it going. So with the Medical Mission, we must have the Spirit of God to make it work. And God has been pleased to work by the Medical Mission agency in Birmingham in a wondrous way. He is giving us to see that our work is indeed of Him.

Rapid extension.

The Mission has developed in a marvellous way in Birmingham. When we went there ten years ago the premises were inferior to those where we began work in the Cowgate of Edinburgh. After a year and a half's work in them, however, the Mission so commended itself that, by the generosity of our Christian friends, we had a splendid institution built to meet all our wants. There week-days and Sundays this work is being carried on, and the place is just like a beehive. When I tell you we have about a hundred thousand visits one way and another to the premises in the course of a year, you will understand the activity manifested in the Medical Mission there. We have about four thousand five hundred new cases coming three days a week, with

an average of four consultations in each case. Besides this we visit the poor at their homes, within a certain radius, when too ill to come and see the doctor. Dr. Thomson Crabbe.

Another feature I would mention. We have not only the healing of the sick, but also agencies of various kinds connected with it, for those who prefer to remain for a time with us will sometimes return to us after joining other churches; for, be it understood, those people who have been blessed through the preaching of the gospel by us, whose hearts the Lord has opened, go and join places of worship in various parts. They ask our advice, and we tell them we do not wish to say where they should go; so they go to various denominations. Two Sundays ago a woman from our Mission was baptized (immersed) in a chapel, and others join churches and chapels around. Some of these people, who won't leave us, form the nucleus of our workers. We set them going in form of service suitable for them, telling them that having been blessed themselves they should seek to tell others what a Saviour they have found. So they go into the courts and cottages and preach the gospel on Sundays. Auxiliary agencies.

On Sunday mornings we have about eight of our people who have been brought to the knowledge of the truth, and who hold services for children. On Sunday afternoons we have men's and women's Bible-classes, as well as children, at the Sunday-school; and at night we have a large evangelistic meeting, when the hall is usually crowded. The night before we came to London we did not get home from the Medical Mission until after eleven. We had such a glorious meeting. The hall was quite full, and the enthusiasm great; and you will wonder when I tell you that every one of these poor persons present paid threepence, and some of them for front seats sixpence. The object of this effort was, the leader of our choir had lost his health, and being unable to work, got into straits. Then the people said, "A great many can help one, when one cannot help a great many. So we will put our shoulders to the wheel and have a 'Service of Song,' and pay for admission." That evening we brought in *Christie's Old Organ*, which Mrs. Crabbe read, and it played so sweetly the story of God's love, that many were moved to tears. Co-workers.

Then the people were willing and anxious to help us all they can, for the Mission is helping them. They were aware that the Mission has been tried for want of funds lately, so they said, "Cannot *we* do something? Could we not take collecting-cards, and How the poor help.

Dr. Thomson Grabbs.

go and gather pence, if nothing more!" They did so with a will, for they gave, or were instrumental in securing, about £23 in small sums! And this is only one part of the help they render. In our week-day patients' service we have a collection for those who choose to give a trifle. Last year we got about £46 from them. They gave their halfpennies and pennies just as they were able, and the many little mites made up that handsome sum. Then, on Sunday evenings we have a collection, because we teach the people a whole gospel of giving as well as receiving, that it is their duty to give their little as they have received, even as the poor widow gave her all; reminding them that they used to find money for a half pint of beer now and then. So we give them the opportunity of putting their mites to good use. These poor people are now giving at the rate of ten shillings each Sunday evening. They help all they can, for *they* know the work the Medical Mission is doing. We praise God for this grateful spirit and response.

Let me read you one letter to show how the Mission is appreciated by others. It is from a person who is in business near us, and has been observing our work.

A cheering letter.

"Dear Sir,—I do not know how your mission in Floodgate Street is supported, nor if you have any need of pecuniary help. But from the many poor who visit my shop I have ample means of knowing how well you are appreciated, and the good, both physically and mentally, they derive from your visits. This fact is not only encouraging to yourself, but has also inclined me to offer to become an annual subscriber of one sovereign, if you will kindly signify your acceptance of this offer.

"Wishing you increased usefulness in the work,

"Yours, * * * *"

Some of the employers around are sending in contributions, showing they watch our work, and think it real.

As the time at my disposal is now gone, I must meanwhile withhold other features and interesting cases of which I could speak, and wish that the Lord would abundantly bless the work of Medical Missions at home and abroad.

Prayer followed by Mr. A. H. L. Fraser, and hymn No. 22 was sung—

"Tell it out among the heathen, that the Lord is King!
Tell it out! Tell it out!"

INDIAN MEDICAL MISSIONS.

By Dr. W. Carey.

Dear Christian Friends,—I think it is a great privilege accorded to me to-day to have an opportunity of speaking to you, and telling you something of the work being done in far-off lands. I regret very much, with you, I have not the opportunity of shaking hands to-day with my old friend Dr. Burns Thomson; for I was once working with him in the Cowgate, Edinburgh. I was a student then, and he was superintendent of the Mission. I know No. 39, Cowgate, very well.

Dr. W. Carey.

Medical Missions abroad.

But now I must take you far away, off to India, to that immense tract of land which, in God's Providence, He has placed in our hands. That land is, from north to south, about 1,900 miles, and from east to west about 1,500 miles, with a population of something over 255 millions of people. God has put all these into our hands, and has bidden us go forth and preach the gospel to them. In 1881 I had the opportunity of going to Calcutta, and met in Conference brethren from all parts of India, Ceylon, and Burmah—workers from all parts of the Empire. I was surprised indeed to find that out of the whole number gathered together in Conference—681 missionaries and their wives engaged in work—only twenty-eight were medical missionaries, and of this number only two were connected with the Baptist Missionary Society.

A great Empire.

Well, these workers are now scattered all over India. I am located in part of the North-west Province, at Delhi, which has always been a very important city, and is still considered an important place, having a population of 160,000 people. I have been working there since 1875; and, remember, there are amongst these people about 90,000 Mohammedans.

Work in Delhi.

Now our Society has been working in that city for many years, and God has blessed its labours, and fruit has been found amongst the Hindoos; but it seemed as if God withheld the blessing from the Mohammedans. It is extremely difficult to get at these people, who will stand perhaps five minutes at our bazaar services, but often for the express purpose of interrupting the meeting, and if possible to break it up. They do not wish to hear themselves, and they wish to hinder others from hearing.

Dr. W. Carey.

The Moslems.

The brethren therefore of the Delhi Mission were very anxious that a medical missionary should be sent there, believing that amongst the Moslem population he would be of service. Thus I was sent, in the hope that, with my medical knowledge, I might be able to get amongst these people, and influence them better than one not so qualified. I went there accordingly, and very soon got to work. I did not know the language well; but had to make the best of my opportunities for acquiring it. There was at that time a Government dispensary, with a small hospital attached to it; and the assistant civil surgeon very kindly allowed me to take charge of the hospital for about two months. Here I had opportunities of seeing the natives and talking to them, and whenever the opportunity occurred I spoke to them of Jesus. Soon I was enabled to open a dispensary of my own, in the heart of the city—a very small one. Then another and another, until I opened the one now in use, which is the fifth of which I have been in charge.

A day's work.

Now just glance at the work in the dispensary. I told you I was once at 39, Cowgate, Edinburgh, and I have always worked in a certain degree on the plan adopted there. Early in the morning, at 6 a.m. (that is earlier, of course, than we opened in the Cowgate), we open the doors, and generally from sixty to eighty poor patients are found waiting outside. Directly they have passed in I go to the head of the room, and take the only seat in the place, the people sitting on the floor, as they usually do. Going to this chair, I take God's word, and read a portion and explain it, offer a short prayer, and the service is over. It is very short, about twenty minutes, because I know many there are suffering pain, which I may perhaps be able to relieve immediately. Now look at the people assembled. They are very mixed. We have high caste, low caste, middle caste, and no caste at all; and we have Hindoos and Mohammedans. We speak to them, and they listen most attentively and readily.

An objection answered.

"Yes," many friends will say; "but don't you see, Dr. Carey, you are taking an unfair advantage of these people? You get them to come to your dispensary for medicine, and you compel them to listen to you." Now if you knew as much of the work as I do, you would know there is no compulsion. If you came there, you would hear me say, as I often do, "Now, dear friends, I am going to read God's word, and speak about Jesus. If any one has any objection, he or she is at liberty to retire." Well,

my experience has been somewhat different from the experience of my friend Dr. Cralde. I look back over the time in which I have been engaged in the work, and can recall not a single instance in which a man or woman has got up and gone out while I have been speaking. I have been interrupted by expressions of approval, such as, "Yes, that is quite true; say it again," and so on. Dr. W. Carey.

Well, you may ask what is the result of all these labours. We have had fruit from time to time. Let me give you one single instance. Some years ago I noticed a man coming in at the door at the end of the building, and sitting down by himself. His was the most striking figure in the gathering. I had previously noticed him in the city engaged in work which convinced me he was a bigoted Mohammedan. He was a Pathan, and had come from across the borders of India; he had come to Delhi, and thrown himself upon his co-religionists for support. The Mohammedans will not let any of their religion die from hunger. They gave him food, but took care to make him work for it; they gave him some duties to perform. There is a mosque just opposite my house, the entrance of which is a high gateway, flanked on each side by minarets. Now I had seen this Mohammedan sitting on the top of the archway teaching a number of Moslem texts from the Koran. It was also part of his work to go up three or five times a day, as the case might be, to the top of one of the minarets, and shout out that the hour of prayer had arrived. I had seen this man, and he was dressed so peculiarly he could not help attracting my attention. He had been taken ill, and came to our dispensary for advice. He listened to my address, and at the close of the service came forward directly. Although he was the last to come in, he thought he had a right to be first seen. He came pushing his way up. When he came up to me I said, "What do you want?" "Treatment, of course." "Treatment you will have; but we have a rule here, and you must respect it. 'First come first served.' We make no distinction between caste here. All who come shall be seen in their turn." The man went back in a great rage, and went out of the place, his dignity hurt. However, he reconsidered the matter, and returned to his place. There he waited until I had seen every patient. "Now," I said, "my man, it is your turn; come up." He would not move, so I had to persuade him to come up. He was quite sulky, but told me what was the matter, and I treated him, and he was soon

A bigoted Mohammedan.

Pride of Caste.

Dr. W. Carey.

restored to health. The last time he came I said, "You are well now, and there is no necessity for coming again." He replied, "Yes, thank God, I am;" and for a time disappeared. But one day I saw him sitting in his old place, right in the corner at the door. He waited till I had seen one or two cases, then went away. I kept my eye on him, and saw him come two or three times in this manner. One day I detained him. "I want to see you," I said. "Are you not well?" "Thank God, I am very well," he replied. "Then why do you come here?" His answer was, "I have been greatly impressed with what I heard you say about Jesus Christ, and I am anxious to know more about Him. Will you tell me?"

An enquirer.

Of course I was only too glad to tell him all I could. I took him into my room, and with a native brother taught him to the best of our ability. At last he asked to be baptized, and we found no reason to refuse. He was baptized, and became a consistent member of the Delhi Church. So God is blessing our work, and I might spend the whole of our time this afternoon in giving other instances.

Preaching the Gospel.

Thus we spend the day in the dispensary seeing these poor people, and teaching them as much about the great Physician of souls as we can. In the evening I preach in the city or suburb, just as my unqualified brethren do. Then I visit many at their own homes, who are too sick to come, and there I am permitted to go in and out of the huts and homes, and sitting down by the patient's bedside can tell him of Jesus. Thus I have an opportunity of telling the good news all around; and as it is customary when a European passes from house to house for the people to follow him, I am able in this way while speaking to the sick man to speak spiritual truths to those around the door.

Serious cases.

Then frequently surgical cases come before me, and as I have no hospital I endeavour to send such cases to the government hospital. But sometimes a patient will be brought by his friends to me, requiring a serious operation. I refuse to undertake it, saying, "I cannot do it here; he must go into the hospital. I promise you if he goes in I will see him as often as I can." "No, sahib, we cannot take the man there. If you cannot undertake to treat him yourself we shall have to take him home." "But if you take him home he will die." "We cannot help that; die he must." In such cases I have been compelled to undertake the operation after securing a house close by, where I can operate on

him as best I can with the help of one or two native assistants. God has blessed such efforts, and sometimes the patients have been restored to health. Well, when such a man has been healed, or a boy has been operated upon and recovered, he goes back to his village home. Dr. W. Carey.

In the villages.

In the winter it is my custom to visit a number of the villages. As I enter the village in which the healed person lives I am met by the boy, who smiles. "Well, my boy, are you well?" "Yes, sahib." Still he smiles, and I say, "You seem to know me." "Why," says one, "this is the little fellow you operated upon six months ago." And through him all the villagers have heard about me, and they come out to meet the doctor sahib. Directly I enter the place the people hail me as a friend whom they seem to have known for a long time, and bring out their sick to me.

My main object in this village visitation is to preach the gospel. As a help, I treat minor cases; for when I have relieved them it gives me greater access to the people. The important cases I ask to come for treatment at the dispensary in Delhi. Sometimes these villages are Hindoo, and sometimes Mohammedan. On leaving a Hindoo village after preaching, I have been asked the question, by those I am leaving, "Are you going to that village?" "Yes." "Do not go there; the villagers are bigoted men. If they do not assault you, they will insult you." I go, notwithstanding the warning. A warning.

My usual plan in visiting villages in the district is, if it be a Hindoo village, to take some Christian books and papers under my arm, and my hymn-book in my hand. The people soon gather around me. I distribute these papers among them after holding a short service. But when I go to a Moslem village, instead of papers and hymn-book, I arm myself with a small medicine chest. I make then for the central tree, usually found in the middle of every Indian village, and sit down quietly there. After a time one or two men will come and stare at me, wondering who I am, and why I have come there. I ask them to come nearer and sit down. "I should like to have a chat with you," I say. Then I ask, "Are there any sick in the village?" "Yes." "Well, tell them to come and meet me at the tree. I am a doctor-sahib, and shall perhaps be able to do them good." A number of slight cases come, and I treat them on the spot, and talk to them, directing them to Jesus while I am treating them; others are listening round. "Are there no more sick?" I

Dr. W. Carey.

ask again. "Yes, but they cannot come; they are at home." "Then I will go and see them;" and I go from house to house in this Mohammedan village, and, as a rule, receive a hearty welcome. I have never left such a village without receiving thanks for kindness, and a request to come again. So in every possible way we endeavour to make the knowledge of Christ known to these people, as only a medical missionary can do. In the dispensary, at their homes, in the city, and in the villages, wherever we go, we tell out the good news of salvation through Jesus Christ, and God is greatly blessing our work.

At the close of this address, hymn No. 32 was sung—

"Jesus shall reign where'er the sun
Doth his successive journeys run."

THE JEWS IN ROME.

By Dr. David Young.

Dr. David Young.

"Go ye therefore and make disciples of all the nations . . . but tarry ye in the city until ye be clothed with power from on high." "Go ye," "tarry ye," these are the keynotes of our Lord's commission. Now let me give expression to a thought which has lain heavy on my heart these two days of our Conference, and which has not been referred to by any speaker; namely, the danger nowadays of the giving of money instead of personal service for the work of the Lord Jesus. Very often, instead of the church fostering the spiritual life, and tenderly seeking to develop a deeper personal love to the Lord Jesus, and more perfect obedience to His claims among her members, she has concerned herself more with the collecting of the voluntary taxes which she urged upon them to give. Hence it is that to-day we have to lament so much the absence throughout the church of that missionary spirit which our Lord expected to be cherished by every one who loves His name; and this has led the church in too many cases to the belief, the fatal belief, that the claims of our divine Master can be satisfied by such gifts. No money gifts, however great, can be a substitute for personal service. Pastors and people alike seem to have forgotten that the Lord asked us to give ourselves. He does not ask us to give, but to serve. He asks not ours, but ourselves; not merely to give,

Giving of money versus personal service.

Lack of missionary spirit.

Gifts of money no substitute for personal service.

but to spend and be spent in carrying the gospel to every creature. Is it not true to-day that there are thousands of Christian fathers and mothers in England who would feel it a great honour if their sons were chosen to form members of some foreign boundary commission, or to lead a campaign against an insurrectionary foe, but who are sadly disappointed and refuse their permission when these same sons desire to become ambassadors for Christ? I hold in my hand a letter written by one of several daughters, whose young heart is burdened with a sense of the claims of her divine Master, and who says she knows that many of her companions are feeling the same. She wants this burden to be shared by this Conference, and asks prayer to be specially made this afternoon that Christian parents may be made willing to give up their children to Jesus Christ, for service which He asks. Oh, I pray that to-day there may be such a manifestation of the power of the Holy Spirit, that fathers and mothers will realize the privilege of yielding their sons and daughters to the Master when He comes to ask them for this service. I leave that thought with you; I felt I must give it utterance.

Dr. David Young.

What many Christian parents covet for their children.

Special prayer for Christian parents.

Now just a word about a little work to which the Lord has called me. For many years I have taken a deep interest in God's ancient Israel; and finding that a large number of them dwelt in the Ghetto of Rome, I removed my home from Florence to that city in which the Jews have dwelt since the days of Imperial Rome, and where they were visited by the great apostle, who spent two years among them; and yet where, so far as I know, not one Jew has been brought to Christ, from the days of the apostle's visit, until about two years ago. All these years these six thousand or more Jews were "a people scattered and peeled;" no one seemed to care for their souls. Several earnest workers had already engaged in some little service for them; but they were so anxious not to awaken prejudice among the people, that their efforts never assumed any very aggressive form. Amongst these people I went three years ago with much trembling. After surveying the field, I spoke to several of the Jews, and then made arrangements as to rooms, and thus the work was begun. For several weeks not much was done; the people were suspicious, and would not come near us. By-and-by one and another ventured to visit the dispensary, and it pleased the Lord to bless the medical help rendered. The little work now began to spread, and in less than three months our rooms were crowded;

The Jews in the Ghetto.

Paul in Rome.

A barren field.

The establishment of a Christian dispensary in the Ghetto.

Dr. David Young.

and during the first year not a few had their hearts opened to receive the Word which was preached to them.

How the door was opened.

The first thing that really broke ground was this. Several patients who had been at the dispensary questioned my two Scotch deaconnesses regarding myself. "Who sends the doctor here? What society provides all the medicines? And why do you come and visit us, and attend to us as you do?"

The value of unpaid service.

"We are sent by no society," was the reply. "We only come out of pure sympathy and affection for you—to aid you in your sicknesses, and to tell you of Jesus, the great Physician, who saved us from sin, and who desires to save you." This simple appeal touched their hearts and softened them, and tears of gratitude rolled down cheeks which had long been strangers to such emotions. Many homes were now thrown open to us, and the Ghetto could be visited in its length and breadth.

Opposition to the work.

All this time we were without opposition, which filled our hearts with gratitude; and occasionally a Rabbi would appear amongst the patients. However, the year following, having to change our *locale*, we found great difficulty in getting another. Week after week, and month after month, we searched and found none. The Rabbis were arrayed against us, and had agreed together that no rooms should be given for the dispensary, and *pointed* reference was made to the subject in the synagogues. During this time of trial, those who had been benefited by our work the year before stood by us, and once or twice sent deputations of their own accord to the Rabbis, asking how it was that friends who had acted so lovingly, and sympathized so deeply with them, should be thus turned away from the Ghetto.

The poor appealing to the Rabbis.

"How is it," I asked one of them, "we are thus kept out?"

"It is not your medical work they object to," was the reply, "but it is the name you preach; they are frightened at the name of Jesus. They know its power, and that is why they are banded together to prevent your getting rooms."

New *locale* found.

But the Lord was with us, and by-and-by the house of all others we should have chosen was given to us unasked. There the work was recommenced; and there was great joy among many in the Ghetto when the dispensary doors were once more thrown open.

Second year's work.

This last year scarcely a week has passed by without some fresh enquirer; and day by day as many as twenty or thirty Jewish men and women may be seen assembled in our rooms searching into the word of God.

Only a few months ago one of your most popular preachers came to Rome, and has since published an account of his travels in Italy. Speaking of the Ghetto he says, "We went down one morning to the Ghetto, and found ourselves at the head of the Via Rua—the chief street of the Jewish quarter. We looked down the street, but such was the squalor and dirt, the dust and din, that we went no further. That look was enough for us, and we quickly retraced our steps." Oh, we could have told that brother that there are in the Ghetto other things than squalor and dirt, and dust and din! There is a green spot there—a bright green spot—upon which the Master's eye rests with delight, and upon which His gracious smile has been shed. In that Ghetto there are those who have given their hearts to Jesus. Some of the long-lost, wandering sons and daughters of Abraham, the friend of God, are now gathered into the fold.

Dr. David Young.

A visitor to the Ghetto.

A green spot in the Ghetto.

Two years ago one of the saddest and most wretched-looking men I have ever seen came to the dispensary. On his face was written degradation, misery, and destitution. Gazing at him the faithless thought passed through my mind—Is it possible for even the Son of God to make anything of a man like that? I had never seen such a human being with so much want, so much misery, so much suffering, written on every line of his face. Yet what hath God wrought? Only a few weeks ago at one of our daily meetings the same man was seen to take out his New Testament from his pocket, and opening it at John xx., he went to a poor woman sitting in the corner, and beginning at the first verse read on till he came to the sixth or seventh. Then he said to her, "Do you know why that grave was empty?"

A brother beloved.

A true missionary.

She said, "No."

He replied, "Into that grave Jesus, our Messiah, went for me; out of that grave Jesus, our Messiah, came for me."

Oh, beloved, I would ask you to give thanks to God for these gracious openings amongst this ancient people. We ask your prayers. We ask not your money, we do not need that; but we ask your prayers. Above all, may we seek to be more and more enlightened by the Holy Spirit as to the place which God has given Israel in His holy porch, and may we seek to give them the same place in our hearts' affection. Then shall we get on the right lines of work, and will be doing God's work in God's way—each one occupying his appointed sphere till Jesus comes, and thus labouring together we shall assuredly be able to sing

Prayer for Israel.

Dr. David Young.

that sweet song of Zion—"God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him."

Blessing.

With this season of blessing will come the occasion for that other glorious outburst of Jewish hymn—

"When Zion's bondage God turned back,
As men that dreamed were we,
Then filled with laughter was our mouth,
Our tongue with melody.

"They, 'mong the heathen, said the Lord,
Great things for them hath wrought;
The Lord hath done great things for us,
Whence joy to us is brought."

After prayer by the Rev. John Wilkinson, the closing address was given on

MEDICAL MISSIONS IN CHINA.

By Dr. J. L. Maxwell.

Dr. J. L. Maxwell.

Dear Christian Friends,—Both yesterday and to-day you have had something concerning mission work in China. There is however one peculiarity of work in China that has not yet been touched upon. It is this, that of all the mission-fields in heathendom it presents the greatest advantages for Medical Missions. We Medical Missionaries desire to have full scope for our work as servants of Christ, and amongst the heathen we want four things. First, we want a populous centre in which we can at all times secure a sufficient number of patients; second, we want a people amongst whom we can freely mingle, and a people who are not hindered by difficulties of caste and such things from mingling freely with one another; third, we want a people among whom surgical and medical science is at so low an ebb that they are willing to avail themselves of our science and skill; and lastly, we want a people, not only willing to avail themselves of our kindness, but ready also to sustain themselves the hospital at their own charges.

A Medical Mission in heathendom asks four things.

Now only in China is this combination of desirable requisites to be found. In Africa, for instance, we have not the huge aggregations of people we have in China. In India they have

China alone supplies the four Medical Mission requisites.

cities large enough, but the people in them are hampered by caste and the seclusion of women. And in all heathen countries I know of, except China, you will find some difficulty in gathering large numbers of people together in the hospitals without the Mission being called upon to pay for their support. Dr. J. L. Maxwell.

The typical picture of a Medical Mission in China shows you a great city, with many outlying villages; it shows you, somewhere in the heart of that city, the mission hospital, with its consulting-room and dispensary for out-patients, and its wards for in-patients, the latter crowded with men and women, who have come in to be treated, and who are supporting themselves at their own charges. Typical picture of a Medical Mission in China.

Still better, it shows you these people, whether you speak of out-patients or of in-patients, listening willingly to the Word of Life; and, best of all, it shows too, as I will prove presently, that the words they hear are falling on by no means an unfruitful field.

Practically this mission work began in China in the year 1835, with the advent of a missionary from America, Dr. Peter Parker. He was followed by others—medical missionaries from England. In 1863 only about six medical missionaries were to be found in China; now there are about thirty medical missionaries from this country, and our brethren from the United States number perhaps twenty more. Including ladies, we have between fifty and sixty fully-qualified medical labourers in China, and these medical missionaries have under their charge at least thirty hospitals, scattered about in the various provinces. Thus in the province of Canton there are six; in Fuh-kien, five; in Formosa, two; in Shan-tung, four; and so on. But there are six provinces where there is no single medical missionary or hospital. I mention hospitals particularly; for all medical missionaries agree that it is the hospitals that tell most powerfully. It is from those who have come into these hospitals, and remained there under Christian care, we find the richest outcome in the interest of the gospel that Medical Missions produce. Some 15,000 patients, men and women, enter these hospitals every year, coming under daily care, daily kindly treatment, daily Christian teaching, for weeks together. At the dispensaries between 200,000 and 300,000 patients are dealt with annually, and there must be many among this vast number who carry away the good seed; but that is not seen at once, as in the hospitals.

Beginning of Medical Missions in China.

Number of Mission Hospitals in China.

Advantages of hospital over dispensary work.

Dispensary work.

Dr. L. Maxwell.

Two important questions.

I. What have been the results of Medical Missions hitherto?

Now there are two questions which I would just touch upon this afternoon—What are the results obtained by Medical Missions in China during the past fifty years? and with regard to the future, What is the scope and duty of the Church in relation to Medical Mission work in China? In regard to results there are some which prepare the way of the gospel, and others which relate more directly to the planting the good seed in individual hearts to the extension of the Church.

1. They prepare the way of the Gospel.

(a). By mitigating prejudice.

With regard to preparatory work there is one evidence of the influence of Medical Missions which is universally acknowledged; that is, the mitigating influence exercised upon the prejudice felt by the Chinese against doctrines proceeding from the lips of Western men. This prejudice is partly caused by pride of race, partly by the self-conceit of superior knowledge which they entertain; but also by a just and proper resentment against a people who have forced themselves upon them on the back of opium wars. We must not forget what we have done to them; and in view of this prejudice it becomes us to soften to the utmost the effects of the wickedness and cruelty of our opium traffic. That we can do. We are certainly on the right line in this respect when we do what we can to relieve sickness and pain amongst them, and in connection with this healing labour present to them the gospel of Jesus Christ. Now this is one result of our work—an influence felt alike by high and low.

Among Mandarins.

Examples.

Many of you have heard of the Imperial Viceroy, Li Hung Chung, who has appointed a medical missionary as his private physician, imposing no restriction on his preaching the gospel, and putting the whole of the Government students under his charge to be taught the science of medicine. The chairman could have told you about a patient in high office whom he was called to treat, how successful the treatment proved, and how his grateful patient, in spite of the opposition of other officers, assisted in providing him with an excellent site for a Medical Mission Hospital. I myself remember a patient, the wife of a mandarin in Formosa, who was treated and cured. The mandarin himself not only gave a handsome donation to the hospital funds, but when leaving Taiwanfoo he gave a pressing invitation to myself and colleague to visit the part of Formosa in which he was about to take office. Some years later that mandarin was transferred to a district where another colleague of mine was in some danger through a persecution which arose in the locality. The mandarin, remembering the

kindness shown to his wife, paid a public visit to the missionary at the little Christian chapel, and took steps which resulted in the safety of my friend, and of the native Christians. I say these things to show you there is no lack of gratitude amongst them for kindness shown, and to prove that the efforts of medical missionaries have had considerable effect in softening their opposition. Many of them are very grateful not only for what we have done for themselves or relatives, but also for what we are doing among the people. There is hardly a centre of such work where the medical missionary has not access as a healer to the chief magistrate's office, and many of them contribute very fairly to the support of the Medical Mission in their own quarter. I speak only of these things as opening the door, and preparing the way for the preaching of the gospel. Dr. J. L. Maxwell.

Then amongst the missionaries themselves it is an undisputed fact, that wherever a Medical Mission has existed in China for any time there the way has been made much more ready for the evangelist. The patients go home and tell their neighbours and friends of the kindness received, and so the way is prepared for the evangelist, who gets a willing audience, and is not exposed to the insults and dangers he was formerly very likely to meet. And among the common people.

Another influence is this. We have heard from Miss Ricketts of such cruel customs as female infanticide. I am perfectly certain of this, that through the teaching of our missions, by the daily exhibition amongst them of Christian family life, and by the working of the Spirit of Christ in our hospitals, a decided influence is being produced upon this evil custom, and a sentiment is growing among the Chinese against it, a sentiment which will no doubt in time put an end to many cruel practices. Infanticide is only one among many customs which are terribly hindering to the gospel, brutalizing the conscience, and fostering and helping the materialism so characteristic of the Chinese. If by gentle and kindly work day by day we can do anything to soften and remove this kind of thing we are doing much for the gospel's progress. (b). By their action in removing evil customs

But I admit that, however important all this is, it is only preparatory work. What about direct work in the way of spreading the gospel? If we could not speak of souls for Christ gathered through Medical Missions in China, I for one should see no urgent need for our work there. I believe, however, the Lord does and will give conversions by Medical Missions faithfully 2. Medical Missions directly advance the Gospel.

Dr. J. L. Maxwell.

(a). By conversion of souls in hospital.

e.g. at Moukden.

At Tientsin.

At Hang-chow.

At Swatow.

conducted. Indeed, we have not to speak of one or two souls, but of large numbers thus gathered in. Wherever a Medical Mission has been faithfully wrought there is blessing. You go to the far north, and you find in the capital of Manchuria that Dr. Christie can speak of twenty-five souls, the direct fruit of his labour during the first three years of his hospital work there. You come south, and at Tien-tsin we have Dr. Mc Kenzie writing, a few months ago, "These last three Sundays we have had baptisms in the hospital, and another of the students has joined our praying band." At Hang-chow Dr. Muir and his wife, of the Church Missionary Society, speak of men and women gathered in under hospital teachings; and wherever you go amongst Medical Missions the same thing is going on.

The Swatow Mission reports tell us that sometimes a third, once as many even as one half, of the converts for the year, in a wide mission-field, have been due to the Medical Mission.

(b). By hastening and directing lines of further extension.

Further, Medical Missions in China are directly advantageous to the spread of the gospel in the way in which they govern to a large extent the direction and lines in which mission work spreads. Thus in South China, in Formosa, Amoy, and Swatow, the direction and extension of the work has been largely due to the influence exercised by individual patients converted in the hospitals. I may say also that this influence is not always, as you might naturally expect, the result of striking surgical operations. We would naturally expect that patients operated on in a striking way would be most grateful. But many of these people who have helped to spread the gospel have received little or no physical benefit at all—lepers, for instance, whose pain we may have been able to relieve a little, but for whom we have really done nothing in the way of cure. In the Swatow Mission much has been done by converted lepers, who have returned to their homes uncured, but full of love to Christ, and have set to work to speak of Him; so also in such simple cases as ulcers. When I went back to China in 1883 I met an elderly man who had heard the truth and received it in the Medical Mission Hospital twenty years before, who soon after his conversion was the means of planting a station in the town from which he came, and who since that time had been busy at gospel work.

Spiritual fruits in hospital, apart from physical relief.

e.g. in lepers

(c). By the training of native Medical Missionaries

Then another direct result of Medical Mission work is, that it enables the missionaries to take hold of native students, and train them for similar work. This is gradually growing. In

Swatow the present holder of the Medical Mission post has this year seven students under him. Dr. McKenzie, of Tien-tsin, has sixteen Government students under him, not a few of whom have been converted. Dr. Grant, of Chin-chow, has six; and Dr. Main, of Hang-chow, fourteen. You see, we are in this way influencing a large number of native students, who are for the most part members of Christian churches, and who are all pursuing their studies under Christian influence, and who will ultimately spread themselves throughout the country; and it may please the Lord to use them in a similar way.

Dr. J. L. Maxwell.

Now, in regard to the future, I cannot speak of the scope of this work without appearing to speak extravagantly. There are 1,400 large cities in China, and there is room for 1,400 Medical Missionaries. Each city would form, with its hospital, an admirable centre. Of course, it might be difficult at first to get into some of these cities; but having succeeded in getting in, there would be plenty of the best of work. Perhaps you say, "How is the expense connected with such an array of labourers to be met?" And I am quite willing to admit the necessity of considering the question. But, putting aside for the moment the labourer himself, there is no real difficulty. I had my first hospital, for only eight patients, in a crowded street, at a rental of £14 per annum. Later on, in another city, I had an hospital for forty patients, at a rental of £14. And Dr. Grant's present hospital in Chin-chow he holds at a rental of £9. I believe that it will be found in all the great cities that adaptable houses are obtainable at low rents. All over China there is no great difficulty as to the question of a building. Then, in regard to medicine, I have had some experience of what is required in China, and I am prepared to say, that if either societies or private individuals are prepared to lay aside £50 a year for medicine, no medical missionary would grumble. Then, as to native assistants, who are certainly required, about £14 a year will suffice for the helper in direct and responsible charge of the hospital and dispensary; whilst the students, as in Dr. Grant's (of Chin-chow) place, serve the medical missionary four years without payment, he on his part teaching them all they need to know of medical and surgical science. In that way the expense connected with assistants is very slight. The real question comes to this, Can we get the medical missionaries and the means to support them? Now I admit there is only one quarter to look to in order to meet this difficulty, and that is to the Lord Himself.

II. What is to be the future scope of Medical Missions in China?

No difficulty on account of hospital premises.

No difficulty on account of expense of medicine.

No difficulty on account of expensive assistants.

The real difficulty is to get the Medical Missionaries and provide their support.

Dr. J. L. Maxwell.

It is not a question for societies; they cannot do it. But one great result of this Conference will be, I trust, to lead us all to pray more in our closets and homes for the heathen, for the outpouring of God's Holy Spirit upon all kinds of labourers; and that He may thrust forth a multitude of men and women fitted for the work.

Need of prayer.

We hear, in London and elsewhere, that we have an overplus of medical students coming forward in the profession. If God were pleased to send forth His Spirit, and convert and fill them with the needed desire, what an army we should have ready to proceed to the mission-field in foreign lands! And as to the means, God can easily provide these. Let us bring it to the Lord in our homes and our Christian gatherings; and let us especially ask Him to provide for this great need of more men.

HEATHEN LANDS: AFRICA.

WEDNESDAY EVENING, *October 6th*, 1886.

THE claims of heathen lands came more directly to be considered on this evening. After the singing of hymn No. 37—

> "Thou, whose almighty word
> Chaos and darkness heard,"

Lord CAVAN presented prayer, and the Chairman gave the following comprehensive survey of

THE GREAT DARK CONTINENT.

BY MR. H. GRATTAN GUINNESS.

H. GRATTAN GUINNESS.

THE portion of the missionary field which I have to consider this evening is the continent of Africa. We know more or less what the extent of Europe is; but the continent of Africa is three times the size of Europe, and embraces or contains an area of some twelve millions of square miles. It is by no means easy to form any adequate or just conception of the extent of this vast country and its population. The mind needs to dwell upon details, to give itself time for reflection, to allow the facts to make their own natural and deep impression with reference to the country and its people; and after prolonged reflection light will dawn on the subject, new aspects will present themselves, and the mind will be prepared to consider justly, and wisely, and soberly, the needs and claims of the enormous population concerned.

A vast land.

In order to help the meeting to realize what this country is, and what its people are, I shall be compelled to give you facts; but I shall try to put them as briefly as I can, and in as condensed a form as possible.

In the first place, as regards the area, the country is from west to east four thousand six hundred miles in length, and from north

Africa's extent.

H. Grattan Guinness.

to south five thousand miles. You say roughly five thousand miles each way, and it is easy to remember. In Africa it is not easy to travel. In that largely tropical country, more so than any other country in the world, it is difficult to do more than about ten miles a day. Travelling at that rate through Africa, from north to south, it would take five hundred days to make the journey, and the same from east to west; and to travel round the coast line at that rate would occupy from four to five years, for the coast line is no less than sixteen thousand miles. A word as to its general geographical features. It is a great country, with great mountains, great deserts, great rivers, great lakes, great plains, and an enormous population. Great mountains, great deserts; one of its deserts alone is three times the size of the Mediterranean, and ten times the size of Germany. Great rivers, among the longest in the world; one of its rivers more than two thousand miles in length. Great lakes—the Victoria Nyanza, and others—and great plains.

Populations of Africa.

As regards the population, to condense the facts as far as possible, up in the north Hamite and Semite: the Semitic races, Arabic; and the Hamitic, Egyptian, and Berber. Across the Soudan, nearly five thousand miles from the Atlantic to the Indian Ocean, or from Cape de Verd to Cape Guardafui across the Soudan, a vast negro population unnumbered, and almost unexplored. In the south, from six degrees north of the equator down to Cape Colony, the great Bantu races.

The languages.

The languages spoken in Africa are over six hundred in number, and the word of God has only been translated into a very few of them. Six hundred languages; and indeed only a very few of them have even been reduced to a written form. As to religions they are mainly two—the religion of the false prophet Mohammedanism, and Heathenism. Hard, bitter, destructive fatalism prevails over the northern regions. In the centre and the south, among the vast populations, negro, Bantu, and so on, heathenism—and heathenism in its lowest form—fetishism, the worship of almost any object invested with supposed superstitious powers, including even snakes—that is the religion of central Africa. Heathenism with all its dark accompaniments; and here and there, as lonely, twinkling lights, little glimmering tapers amid universal darkness along the coast line—not all round, but at certain points, few and far between—along that sixteen thousand miles of coast there are missionary stations representing the religion of Jesus Christ, the

The religions.

Mission stations.

religion of the Bible, the religion that we profess to believe, and are charged to spread over the whole world, confined to certain spots on the coast, with a very faint glimmer commencing in the interior. The vast mass of the continent is in unrelieved darkness, the darkness of Mohammedanism and heathenism. H. Grattan Guinness.

Now we must come to particular facts. What of the countries? What of their condition? Here are the Barbary States, Egypt with a mighty past, Abyssinia, the Gallas country, the Somali, the Great Lakes, Zanzibar, Cape Colony, Zululand, the mighty Congo, the great West Coast with its 2000 miles, the Soudan, the Sahara. Glancing first at the Barbary States, Morocco, Algiers, Tunis, Tripoli, to the borders of Egypt—four States—their population is easy to remember—6,000,000, 3,000,000, 2,000,000, 1,000,000, that is 12,000,000 in all; but that is a low estimate. Mr. Glenny put it at 16,000,000. He may be right. That of course includes the scattered tribes of the Sahara, but I have spoken well within the mark. We may take it then as 12,000,000. Egypt's population may be stated as 12,000,000; Upper Egypt 6,000,000, and Southern Egypt 6,000,000, that is 12,000,000, though it is sometimes estimated as high as 16,000,000. Abyssinia 3,000,000, Central Africa, around lake Tchad, the various tribes or nations make a population of 31,000,000 to 32,000,000. Senegambia, Liberia, the Gold Coast, the Ivory Coast, Ashanti, Dahomey, the Cameroons, all with large populations. We hear of the new region opened up by the exploration of Congo. That region is as large as the United States this side the Rocky Mountains, with a population of about 40,000,000. We have in the south also Cape Colony and Natal, &c. Roughly speaking then in the northern half of Africa there are 100,000,000, and in Central and Southern Africa another 100,000,000, altogether a population of 200,000,000. Condition of the people. Northern Africa. Central Africa.

Now as regards their social, moral, and religious condition a few sentences must suffice. The north and centre are fairly civilized as far as the middle of the Soudan. Bornu, near lake Tchad, is a civilized kingdom for negroes. But throughout the whole of Africa there is slavery; one half of the people in that country are the slaves of the other half. Throughout many parts there are the most sanguinary practices, including often human sacrifices and cannibalism. Semi-civilized and savage.

As regards missionary effort to enlighten these people with the light of truth, and love of holiness, and hope, to give them the Scattered lights.

II. Greater Darkness.

light of life, what are they? What has the church of Christ done thus far to illuminate this vast dark continent? First of all, along the coast line at certain spots, there are missions in Senegambia, Liberia, Ashantee, the Cameroons, and the Niger, but these missions do not pass the Kong Mountains, they do not penetrate into the true interior of Western Africa.

On the Niger.

The missions on the Niger River are deeply interesting, but they are very, very few. That Niger is a vast river, forming a grand western waterway to the Soudan on the upper part of the river. Its enormous populations are wholly unevangelised. I want to impress this upon your minds, the fact that there is not one solitary missionary here for hundreds, nay, thousands of miles right across the vast continent—not a witness of God and His Christ. On the Ogowe, south of the Niger, the spread of the gospel has been well-nigh stopped by the closing of schools and other agencies by the French, who are doing all the harm they can to Foreign Missions in Madagascar and other parts of the world.

Difficulties with the French.

The lake region.

Glancing towards the central region of the great continent we see a feeble light amid the darkness. There in the heart of the lake region, on Tanganika itself, an enterprise has arisen that bids fair to have a glorious future. A station of that grand work—the London Missionary Society—is planted here, and Captain Hore and his colleagues are spreading the good news.

The mission is new; all such work is new; in fact, the great lake region itself has only been discovered since the time of Livingstone.

There is only a small population near this mission of about two and a half millions. The people belong to the great Bantu race, which extends from the Atlantic to the Indian Ocean. There is also a broken line of mission stations in the north. Some are working in the east of the continent in Abyssinia, and some at the north-western line in Kabylia, where the truth has been gradually making its way for the last five years.

The needy States.

Now as regards the most needy spheres that remain. Take the Barbary States. Morocco, with its 6,000,000, has about two mission stations, which have been started within the last four years. Algiers, Tunis, and Tripoli have only a few stations about five years old. Let me say a few words about the opening there. This wonderful region, at the foot of the Atlas mountains, is within four days' journey of us. I have been there, and felt the

healthy breezes blowing pure and fresh from the Mediterranean upon those lofty hills. For the most part, under civilized governments, the people are accessible and friendly in their disposition, and yet they are so neglected! No man cares for their souls. I thank God for the workers there, and for the true spirit that they show. But how few they are! The tidings we get from them are full of hope. It is most encouraging to find the people's hearts opening, to hear of how they crowd round our brethren and sisters to be taught, earnestly desiring to hear the gospel. What a country for you and for me! What a country for self-sustaining missions, and for Christian gentlemen and ladies who can go and support themselves! Two ladies in Kabylia, for example, can find perfectly easy and safe access to the houses and women, such as would be denied to men. Christian ladies of intelligence, with earnest, gentle spirits, have a field open to them here that no man can work. How many such there are here to-night! What are you going to do? Does your work elsewhere so tie you, so demand and necessitate your presence, that you cannot go to those people and live among them? Millions are there living and dying without the gospel. Why not go and help the Kabylia mission? We turn to Tripoli. Here there is actually no missionary to the native population, and the Kabylia mission cannot send any; and so it stands to-day, a whole country, within five days of London, without a single messenger of Christ.

H. Grattan Guinness.

What ladies can do.

Then as regards the Soudan. My friends, if you will only look at the facts as to the moral and spiritual condition of the Soudan and its population, you will find millions and millions over all that broad extent of central Africa unreached, unevangelized. How these facts should lead us to pray and work for its enlightenment! We have sent our soldiers to the Soudan to fight. We were not content with this. We have sent them to fight in Ashantee, in Zululand, in Kaffreland, in Abyssinia, and in Egypt. We have slaughtered tens of thousands of these Kaffres, and Egyptians, and Zulus; but missionaries to enlighten and save these African peoples we have not sent, save in a mere handful here and there, mostly along the coast-line. We have left the great mass of them to live and die in heathen darkness.

The Soudan.

In the vast Bantu region of Central Africa all the languages are analogous. I have had occasion to study some of them, and I have their grammars lying on this table. The northern stretches

The Bantu region.

H. Grattan Guinness.

of the Bantu, round the Congo basin, were only opened yesterday, as it were. Nine years ago nobody knew anything about them; eight years ago the first mission was founded; and now never a month passes without some new geographical discovery being made in that country. Yet to-day it is not half explored. Great rivers, thousands of miles in length, have been discovered, yet European travellers keep on finding fresh, mighty waterways leading to the centre of that vast region. It used to be thought that the centre of Africa was a desert like the Sahara. To-day we know it to be a magnificent and well-watered plateau, fertile, and wonderfully productive. Much of it, especially to the south of the Congo, is still unexplored. I believe that the Congo will prove to be the main highway to the Soudan, or at least one of its principal entrances.

In the current number of the periodical called *Le Mouvement Géographique* we find the following statement, which will illustrate the social condition of masses in this central region:

Significant facts.

"On the borders of the Saukuru . . . the villages are extremely populous. Explorers have met with towns of ten, twelve, and even fifteen thousand souls. Some of the chiefs can call out one thousand warriors. Often the river banks were *black* with people.

"When Dr. Wolf arrived at Lukengo the old king had just died, and, according to heathen custom, human sacrifices had been made at his grave. No less than *one thousand women and slaves were put to death on this occasion.*"

Duty of the Church.

My friends, let me ask you now, in conclusion, What is, what must be, in the very nature of things, the duty of the Christian Church with reference to the people of Africa? To whom is the gospel entrusted, if not to the Church of Christ? Who has the commission to go into all the world, and preach it to every creature, if it is not the Church of Christ, as represented by her members? To whom is the enlightenment of this continent committed, if it is not committed to the Church of Christ? Who has been called to break the bonds of these peoples, to bind up their wounds, and lead them out of darkness into light, if it is not the Church of Christ? Words can but feebly describe the condition of Africa; it overwhelms all thought and utterance. What is our duty with reference to it? They lie there in all their darkness—north and south, east and west. We know that these people multiply at a rate to which all the conversions made

as yet by Christianity are as nothing. Suppose—to put it at the very outside—that there are in the south two, or two and a half millions being evangelized, and suppose in the rest of Africa there are another two and a half millions whom the gospel is reaching slowly, some five millions would be under its influence. As a matter of fact, there is nothing of the sort. But suppose it were so, 195,000,000 are left untouched! At what rate will these pass into eternity? In thirty or thirty-three years the whole of them will be gone. Death is busy. But still heathenism is increasing. Taking the world as a whole, heathenism at present increases seventy times faster than the Christian converts are gathered in from heathen lands. Christianity is spreading too. During the last century there have been about three million converts from heathenism. But heathenism itself, as I say, is increasing seventy times faster. We are not only not holding our own, but we are actually going back. Mohammedanism is on the increase, heathenism is on the increase. What is to be done? My friends, there is only one answer to this question. The Church has got to evangelize the world. She cannot do it in her present mind and temper. By present methods it will never be accomplished. A miserable handful, representing a few societies, will never achieve this great work. The Church must put her shoulders to the wheel. As a whole, she must rise and make this work her own. You must make it yours, I must make it mine. We must invent new methods. The matter must be pondered, prayed over, wept over. There must be sacrifice. We must sacrifice ourselves, our children, and our substance to the work. It is a question of the redemption of the world, of the salvation of the world. This is the work Christ has given us to accomplish, and nothing less.

H. Grattan Guinness.

Millions passing away.

Present methods insufficient.

Personal sacrifice demanded.

Have you ever yearned over the world? "God so loved the world that He gave His only begotten Son." You talk about your hearts being in harmony with His. How often do you pray for the world, and ponder over the means for its evangelization? Have you ever come up to the level of duty and obedience that says, "Here am I, send *me*"? Oh, my friends, let this night, by God's help, be a night of high and holy resolve! Let the mind take its right attitude, and the heart its right place. Bring the tithes into the storehouse. Consecrate yourselves to the Lord spirit, soul, and body, children, substance, energy, time, all; and God will bless you, and others through you.

H. Grattan Guinness.

"How much owest thou?"

But now be practical. Do not let these thoughts evaporate, and these facts be forgotten; let them remain with you. You have heard them; heed them, and act upon them. Let them mould thought and purpose. "How much owest thou to thy Lord?" What hast thou ever given Him? How far art thou in sympathy with Him in the great work of lifting the world into the light? I love these simple lines—

> "The sons of ignorance and night
> May dwell in the eternal light,
> Through God's eternal love."

What are you doing to bring the sons of ignorance and night into the eternal light under the influence and power of the eternal love? Oh, let this great love in! Then the eternal light will shine out, and men will be raised from their darkness. By the grace of God be in earnest and practical. We do not want any of you to act under mere impulse. I would remind you of that word of counsel, "Not a novice;" and that other, "Let these also first be proved." But with these precautions let the love in and the light out, that the banished ones may be brought back to God. And should some, or indeed many, of you be led to go into these thirsty deserts to seek these wandering sheep, what a privilege!

News from the Congo.

Let me tell you the last news from the Congo. I wanted to have had one of our dear Congo natives here to-night, but he could not come. He is in Scotland now, and though I telegraphed for him, he has been detained there. I meant to put him on this platform before you, that you might see he has got hands, and eyes, and feet like you. He has a face the same as you, and a heart pretty much like yours. He has mind, intelligence, conscience, affections just as we have, and he represents to us 200,000,000 of people in that vast continent who have not got what we have—the gospel. They are waiting for it. You have it to give. Will you give it? But now what is the last news from the Congo? My friends, the efforts that *tell*, whether at home or abroad, are those which are not diffused, but concentrated and sustained. Hold a burning lens long enough beneath the rays of the sun, and it will make its mark. That Congo mission is a lesson to us. The first year brought forth no visible results; the second year passed, and there were no results; the third year there was a little glimmering; the fourth year, one or two converts were made; the fifth year a few were gathered in; and

now in the seventh year what are the last tidings? At one of the Congo mission stations 700 candidates have come forward for Christian baptism. The people are flinging away the gods they used to worship. They are gathering for prayer and the study of the word of God. The natives themselves are preaching Christ. Good brother Banks, as he stood in my house the other day, confirmed this account, and enlarged upon it. His eye lighted up and his face shone as I said, "And you believe it too?"

H. Grattan Guinness.

Seven hundred candidates.

"Yes, we are expecting it at every station," was his reply.

Oh, my friends, when Central Africa begins to move it will be like the moving of the ocean; and so with India and China. You surely must want to have a part, practical and personal, in that glorious harvest-home? May God direct you and me, and may the facts brought before you to-night remain in your hearts and memories, and bring forth practical fruit for years to come and [illegible]nity.

AFRICA'S WOES AND WANTS.

By Mr. John W. Moir.

(Of the African Lakes Company Limited.)

Mr. John W. Moir.

Dear Christian Friends,—We have had a wonderful bird's-eye view of Africa and its wants to-night. Now I come before you as a Christian merchant, who has lived nine years in Central Africa, and I want to bring before you a little bit of this great Africa. The Lake Nyassa district, where I have lived, is almost invisible on the map; but the lake itself is just as large as Scotland, and the district in which our company works is nearly one thousand miles long. First of all as to the state of the people. The great outstanding thing in their life is their belief in witchcraft. A man dies, it matters not how—he may have died from disease—he has been bewitched; a witch or wizard has called in the sickness. Perhaps a wild beast may have destroyed him; it was witchcraft that confounded his skill and his weapons, and that encouraged the animal to slay him. The witch-finder is called in, and by one of many ways he singles out some one, generally a man of considerable wealth, and accuses him of being the cause of the death. The man indicated denies it. He is accused of having, by manipulations with horns, by eating part of a human body, or otherwise, obtained power from the spirits to kill the deceased;

On Lake Nyassa.

Belief in witchcraft.

Mr. John W. Moir.

and, conscious of his innocence, he at once demands the mwavi, or ordeal poison, certain that it will prove his innocence. Eight or nine out of ten who drink this poison are killed by it, and they die a miserable and painful death; but all the country rejoices that another enemy of mankind has been cut off. After he has died by the ordeal all his goods, his slaves, his fowls, everything he had, passes over to the heir of the man who first died, and the witch-finder and the poison-mixer share in the plunder. And here, unrecognised by the natives, lies the very heart of the matter. They do see, however, that most of the rich men come to a violent end, which acts as a check on their wish for wealth. A missionary, standing looking at some cattle just arrived, said to his schoolboys, "I hope some of you will have cattle like this some day." But one boy quickly replied, "Have I ten lives that I should wish to have cattle?" Our hope for these tribes are in Him who was moved with compassion on the multitude because they were like sheep without a shepherd.

The ordeal.

The deliverance of Chingota.

Let me tell you of Chingota, one of our villagers, accused of witchcraft, and eager to prove his innocence by the mwavi. I heard of the trial, as the natives considered it, just in time to reach the appointed place before the poison was taken. In the solemnity of the occasion I gave them *our* view of what was being done—an innocent man being put to death for the sake of his wealth. I likened their mwavi to our strychnine, with which we tried to kill the leopards that had taken our goats. I told them that evil things had been done in our own country to those accused of witchcraft. I assured them that as Christianity had changed all things there, so it would surely change all these things in Africa; and ended by preaching Jesus Christ come to destroy the works of the devil. Things that numbers of them had already heard of came home to them that day as never before; and the man himself seemed to feel that he had been saved from almost certain death.

Political position.

Decentralization of villages.

Another outstanding characteristic of the political condition of the aboriginal tribes is their thorough decentralization. Every man for himself is the rule. You have the chief, but he has little more than a nominal hold over the people. Take an example: A man has a number of daughters, whom he marries to a number of young men, who leave their fathers and mothers and come to their wives. They build a new village amidst uncultivated ground, and of this the father becomes head man by mere virtue

of his daughters. Their want of cohesion makes them utterly weak, and they are seldom able to resist even the feeblest attack from the outside. Now some eighty or ninety years ago, far down in the south, Zululand was in much the same condition. But one man, Chaka, arose, compelled his people to work together, united them, organized them, disciplined them, and conquered wherever he went; and so the great Zulu nation grew to power. But when a detachment failed in the work Chaka had given it to accomplish, every man composing it was killed on its inglorious return. Those expeditions which were unable to fulfil their lord's commands, and they were not a few, struck away north, into the far interior. Now we have, dotted over nearly the whole of Central Africa, Zulu communities, some of them speaking the pure Zulu of their fathers. They have retained Zulu concentration and organization. They do almost what they like among the tribes where they have come, whom they carry off as slaves and sell to the Arabs; while the aboriginal tribes, wholly unorganized, find almost their only resource in flight.

Mr. John W. Mott.

Chaka, of the Zulus.

But is there not a power to change all this? Did not God anoint Jesus Christ to come and preach deliverance to the captives, restore sight to the blind, and set the prisoners free? Here is a new centre, around which those hunted tribes may gather; and we hope and work for new times, when the individual shall seek not only his own, but also the common wealth.

Next let me say a few words about the slavery which is partly the outcome of that want of unity. We find it in two distinct forms prevailing in Central Africa. There is *domestic slavery* existing over the whole continent. Take two instances of its worst features. In 1884 one of these Zulu raids was made upon the country close to our head station, and two hundred slaves were carried off. One chief attacked called on his people to sell their slave wives, and buy guns and powder to resist these Zulus. Again, when this chief died, about a year ago, there would have been a solemn funeral, and ample provision made for his comfort in the spirit world. But most of his slaves came even before his death to us and asked our protection, and we allowed them to remain a while in our villages. With such a chief one or more of his wives would have been buried alive, and into his grave would have been poured the blood of many slaves. After a few days the regent and the head counsellors came down to us and said they had resolved that the customs usually observed at such a

African slavery.

A chief's death.

Mr. John W. Moir.

funeral were not to be followed. They had learned something better from the English; and the whole *éclat* of the funeral was caused by the burning of two barrels of gunpowder over his grave, which I gladly supplied on hearing of their resolution.

The slave trade.

The other form of slavery is that awful slave trade. Few in this country have any idea of the horrors constantly perpetrated by the slave traders. We estimate that 10,000 slaves are annually taken across lake Nyassa alone. I have seen many of these caravans, and if I could only take you one by one to look on these miserable creatures in slave-sticks and chains, and let your hearts once boil—as every Englishman's must at such a sight—there would be a great additional incentive to send the gospel to that dark continent. Many of you have read *Livingstone's Last Journals*, and you know something of his hardships and difficulties in travelling the four hundred miles to reach lake Nyassa. Half way up the lake, on the shore furthest from the coast, lies an Arab settlement. On one occasion I spent two nights there buying ivory, and thus saved the necessity of sending so many more slaves to the coast. We were preparing to get up steam at daybreak on the third morning, when my attention was called to a dhow or large boat being run inshore. We went off in our dingey, and clambered up her sides. If you could but have stood with me, and looked down upon the crowd of human beings, amongst whom were eighty or ninety little children, from five years old up to twelve or fourteen, and have seen them gazing up into your eyes as I saw them that day, there would be a new realization of what the slave trade is, a new desire and prayer in your hearts to be able to do something to heal the "open sore" of the world, as Livingstone called it. These little things had to travel, if they could, those dread four hundred miles! They gazed up at me as if they had heard something of English opposition to the slave trade, but I was powerless. I commenced, however, by making a mistake. Touched with the pathetic beauty of a little face just at my feet, I said, "Will you sell me that boy!" No, they would not. If I wanted boys, they could get me plenty others in the town. It was as well, for we had not gone to become slave dealers in any sense, but to protest against this iniquity. I asked the chief, who had hurried out on our arrival, how many of these children would reach the coast. "Oh," he said, "many will die on the road; they always do die!" The man was a Mohammedan, and I told him

Hardships of travelling.

A slave dhow.

that these bones would certainly cry out against him for judgment to the great God. This seemed to make him uncomfortable; but he replied, "Oh, these are not like us; they have no souls, and they know nothing of the God we know." There perhaps he spoke a little truth. They do know nothing of our God. It is for us to send the knowledge of our Saviour out to them. Mr. John W. Moir.

Another thing I would just mention is the liquor traffic. We have men eager to send liquor into Central Africa. We have been anxious to keep it out, and have done something to this end; but there is a mightier power than ours at work to keep that traffic back. I sometimes think the prayers of the devoted Livingstone hedge round his old servants, the Makololo, to keep that curse away. One or two instances. One white man who used to sell elephant medicine freely to the natives, saying that it would enable them to kill elephants, was taking liquor into the Makololo country. One night the demijohn from which he was drinking rum caught fire. The whole thing went into a blaze, and he was burnt to death. Another man wanted to bring in drink with the expressed intention of creating a craving for it among these simple natives. But on the borders of the country into which he wished to bring liquor he quarrelled with and shot the chief the same night, and in return he was himself shot dead. Two other traders in liquor were cut down by fever, and other two died a violent death. God in His providence has protected these people from the blight which evil men would bring upon them. This gives us additional encouragement in going forward. The liquor traffic. Insecurity of life.

Another prospective difficulty arises from the fact that the Portuguese have this year made a small annexation on lake Nyassa, and we fear exceedingly that they wish to relieve their almost bankrupt colony by annexing the whole district, and taxing us in Portuguese fashion, so as to make much of our trading work quite impossible. They have not succeeded in their previous attempts, thanks to our Foreign Office; and we trust that God in His providence will keep us, for we have none else to trust to. We belong to no civilized state. The Portuguese and the Germans are grasping at the territory in which we work. We leave it all in God's great hands. He has preserved us so far, and will preserve us still. It is written that "Ethiopia shall haste to stretch out her hands unto God," and I shall now give one or two particulars which point to the fulfilment of this promise. The Portuguese.

Mr. John W. Moir.

Open to the Gospel.

The natives of the Nyassa district are all open to the gospel. They have no idols, such as Mr. Grattan Guinness has showed us from the West Coast; they believe in a great God. When trouble comes they pray to Him. They go to the grave of one of their old chiefs, and worship there; praying to the spirit of that chief that he may interest himself for them with God, and obtain for them the rain in famine or help in war that they desire. We go to them and say, "We have come to tell you of God. He loves you, and bids you leave your evil ways." One chief, when he saw a little party worshipping for the first time, asked me if we white people had a road to the spirit land, that we know about God. I replied, "No; far better than that. God sent His own Son to tell us of His love and mercy." We find an open door, they receive us willingly, and listen to all we have to say. They have no old system to break down, no prejudices against Christianity to overcome. They have no written language, as you have heard—nothing but the evil heart of unbelief.

What is being done.

Murder of Bishop Hannington

Now let us enquire what has been done for this people. Just look at that wonderful Church Missionary Society away up north of us, at Victoria Nyanza. Perhaps you all know that on Bishop Hannington's murder, and the burning to death of some of the converts, eleven or twelve new men came out and asked for baptism. We hear now of greater persecutions still. Then there is the London Missionary Society, on lake Tanjanyika; the Livingstonia Mission, west of lake Nyassa; the University Mission, east of the lake; the Blantyre Mission, further south, on the Shire Highlands; and at several of the stations of my own company daily or weekly teachings are held. We have now at last the New Testament translated into the Chinyanja language, and numbers of the natives are beginning to read. In connection with the Livingstonia Mission we have a knot of ten or twelve baptized disciples, and these little ones of God already support one of their number to preach the gospel to the heathen. But what are all these efforts in comparison with the mighty need? Still, to adopt the simile of this morning's prayer meeting, here is the little cloud, though only as big as a man's hand, and I come, like Elijah's servant, to tell you of it; and I would ask you all to pray as Elijah prayed, with face to the earth, that that little cloud may yet grow mighty, and overshadow all the land.

A legacy of work and power.

Let me just close with this word: When Jesus Christ had finished His part of the work He left us a double legacy—a

legacy of *work* and a legacy of *power*, the power Christians strive after and pray for. But, my dear friends, it seems to me that we have this legacy left us on conditions. Have we studied the terms? "Go ye into *all* the world, and preach the gospel to *every* creature;" that is to say, that upon us here devolves the duty, not only of preaching the gospel, but of preaching it in all the world, and to every creature. Only on resolutely undertaking this great work are we entitled to the abundant blessing and power. Mr. John W. Moir.

You have heard from Mr. Guinness something of the vastness of the work. I have tried to tell you the exceeding greatness of the need and of the openness of the doors. It now remains for each of you to find from God what He would have you do towards fulfilling the great command of reaching every creature.

NEW ZEALAND AND JAPAN.

By Mr. W. Blakeney, R.N.

If I did not know from God's own word (and it is full of statements to this effect) that He uses the humblest instruments to work out His high behests, I should never be found speaking here this evening after the two speakers before me; but I remember that He was pleased to use a poor little servant-maid, who lived in the house of Naaman, not only to bring her master to visit the prophet, but to give him courage to stand up before the whole assembly around him and confess, "Now I know that there is no god in all the earth but in Israel." And later too God used—may I say it?—the unmanly, cowardly Peter, who had been afraid of a servant-girl's sneer, used him in one sermon to win three thousand souls to Himself. When I recollect these facts, I am emboldened to stand here a humble instrument in His hand, bound by the profession I make to tell you the little that I do know of the progress made by His gospel in some of the far distant mission-fields. Mr. W. Blakeney. A little maid.

As I have listened with rapt attention to the various addresses of the godly men who have addressed us to-day and yesterday, I have been so entranced with their pictures of the evangelization of the world, that at times my mind has become well-nigh bewildered with the facts brought forward on this question.

Mr. W. Blakney.

Encouragement from afar.

New Zealand.

And now, having heard of the vast extent of heathenness in Africa, we turn for relief and for encouragement to a land that has not yet been mentioned, a land that has been won to Christ by the missionaries. Let me now speak of that distant land, telling you what I have seen with my own eyes and what after many years has been done therein [New Zealand]. Doubtless it is well known to many here. I believe that of all races of men we Englishmen have come across we have never met with a nobler race, and yet such barbarous savages, as these New Zealanders were. They were first seen by white men nearly three hundred years ago, and the first discoverers remembered them well you may depend upon it; for a boat's crew from the ship, who landed in search of water, were killed and eaten to a man. Even when Captain Cook visited New Zealand, about the middle of last century, they were just the same savage race. I have myself read, as part of my duty in days gone by, his description in his own handwriting of what he saw there of cannibal feasts. And later still, towards the end of last century, when a French man-of-war was visiting the coast, though her crew were dying of scurvy the captain dared not keep close to the shore for fear of these barbarian savages. Later still, in the beginning of the present century, the crew of a British man-of-war were slain and eaten. Indeed, until 1842—not so very long ago—the New Zealanders were still cannibals.

A savage race.

First visit.

In the year 1851—only nine years after that—I first set foot in New Zealand. The vessel in which I was serving was employed exclusively in exploring and mapping the coast of that then little-known land. Thus I was able to see phases of New Zealand life which very few men in those days had the opportunity of seeing. I believe there are still some few left of the godly missionaries we then found here and there, dotting the coast with the light of the glorious gospel of Jesus Christ.

Woman's work.

I have heard over and over again in these meetings thrilling references to woman's work. Now I stand here to say that I myself am a living testimony to the reality of woman's work—a New Zealand woman too. We were at anchor one night under the cape called by our countryman, Capt. Cook, Cape Runaway; so named because when off that place, seeing a large number of natives evidently meditating an attack upon him, he sailed away rather than open fire upon them. Probably no vessel had anchored in that bay from Capt. Cook's time until our arrival.

However, we anchored there one night, and before morning came were in such dire extremity that in all human probability the vessel would have been wrecked, and all our lives sacrificed, but for the humanity of Maori women. Now, we knew that in that bay were a few white men (we saw their huts), called in these days Bay-whalers, who used to live by catching whales that came into the bay—a godless set of men I fear they mostly were. May I say that I could stir the hearts of every man, woman, and child here, and throughout this Christian England of ours, were I to tell all I have seen of the conduct of many white men in this and other heathen lands? They are indeed the greatest obstacles to the progress of Christ's kingdom amongst savage races, who judge of Christianity by what they see and experience of the Godless, Christless lives of these men—men too calling themselves Christians. God forgive them, and God forgive us for not looking more after the men we send to foreign lands.

Mr. W. Blakeney.

In danger.

Ungodly whites.

Well, we signalled and waited for some hours without answer. At length, in response to our flag of distress, a boat with three white men and three New Zealanders came to our help. We had waited three long anxious hours. When they came alongside the captain asked, "Did you not see our flag of distress? and did you not notice it was the flag of a British man-of-war?" "Yes, we did," said they. "Then why did you not come to our help sooner?" The answer these white men gave was this: "The natives told us at daylight of your position; but we said, 'Let her alone; she will drift ashore, and we shall have the bones.'" "What then made you come at last?" "The Maori women shamed us into coming off, and here we are." Oh, friends, if I say not another word, take that away with you as evidence of the power of the gospel in the hearts of heathen women!

A rescue.

Maori women.

Now we have been told, in Mr. Froude's book, *Oceana*, but recently published, how low and degraded the Maoris have become since the days I speak of. Have they? Only in the track of unconverted white men, only there. There are tens of thousands of Maoris in that New Zealand who are, man for man and woman for woman, just as good Christians as you or I. The land in fact has been won for Christ.

The Maoris.

Why, not many weeks ago, when accounts came home of that terrible eruption, which took place on the lakes of Rotomahana, what do we read of that awful night? When many of the white men were paralyzed with fear, as godless men always are when

Recent eruption in New Zealand.

Mr. W. Blakeney.

face to face with such startling exhibitions of the Creator's mighty power, what was the behaviour of the Maori women? They stood to their posts like the Pompeian sentinel, and, though the earth rocked to its centre, rescued white children committed to their care. The Maoris have not deteriorated, have they?

Miss Butler's testimony.

Miss Butler also has lately come home from that land, and has written a book, full of interest, of what she saw in New Zealand. One story she tells which I will pass on to you. It is this: Sitting one Sunday afternoon with a crowd of Maori women and children around her, she took for her subject-lesson the parable of the prodigal son. Do you know (mark it, please, as showing the change) the thing that touched the Maori women with reference to this prodigal son more than anything else was, that when he came to such a low extremity no man gave him to eat! The very humanity of these converted Maories rebelled against the thought that any one in such straits should be denied hospitality. Such now are the descendants of that race which the French navigator so dreaded that he dared not land, although his men were dying, for fear of being murdered and eaten by them. Truly "old things are passed away; all things are become new;" for "if any man be in Christ, he is a new creature." That is true, I believe, wherever the gospel has been preached; certainly it is exemplified in the Maoris. So, I say, is it not a solace, after the dark pictures we have had, to turn to this bright spot in the Southern Seas? Let us take courage; for what has been done, by God's help, in New Zealand, will yet be done in the dark continent of Africa, as well as the wide world over.

A great change.

A corrupting influence

But I am to talk to you about Japan. I will, however, before leaving New Zealand, add one grave fact with reference to the corrupting influence of godless white men, that Maori oaths are the oaths of the white man; they had none of their own. They have learned them from the lips of Englishmen.

Japan.

Now as to Japan, we have been hearing a good deal about it lately. I can tell you perhaps something that may be worth knowing of its earlier condition. I was one of those who landed in Japan soon after the treaty made by Lord Elgin with that country in 1858. I will tell you what I found it. My business there was the same as on the coast of New Zealand—that of exploring and mapping the coast. Thus we had to visit many places which, so far as I know, have not been visited since, though twenty-eight years have gone by since then. On that expedition

we never left the shelter of our ships, on the coast of Japan, without being armed to the teeth with sword, pistol, brass gun in the bows, shot and shell, and all the hideous and hateful paraphernalia of war, ready for defence in case of attack. It was more than our lives were worth to go outside the range of our boat's gun. Now, in this year of grace 1886, what do we find? Why not only is Japan, I believe, on the high road to becoming a professedly Christian nation, but we have among the Japanese splendid examples of Christian life and character. Even this morning, after our service here, I found in a bookshop close by Mildmay Hall a pamphlet on missionary intelligence. Looking over it—for somehow whenever I get hold of such information I like to see what is doing in Japan or New Zealand; because we love best what we know best—looking over it, here is what I find from Japan, and it has something to do with woman's work. The letter is written by a missionary, and dated from Tokio in April last. He says, speaking of a Japanese Bible-woman:

Mr. W. Blakeney.

Christian Japanese.

Missionary intelligence.

"The Bible-woman went to a country for a week, accompanied by the wife of one of the deacons. The first evening a meeting was held at Fuchiu. It was intended to be for women only, but the men began to assemble as usual. I requested them to go out, as women only were expected to be present. They went out, but after a while began to gather again. Finally, about sixty men and women had gathered, when O Kuwa proposed to begin speaking. I asked if she would like to have the men go out, and she said if they would make no disturbance they could remain.

A Japanese Bible-woman.

"Then she addressed her audience. I wish you could have heard and understood her. In clear, simple language she told them about the true God. Every person listened with the utmost attention. It was a strange sight, this woman sitting on the floor, and teaching so many men the way of life.

"You know that the Japanese men have not quite that idea of woman's sphere that the 'Sorosis' advocates. Women in the past have not been educated, and they have a vocabulary peculiarly their own. One will notice many a word in the dictionary bracketed 'used only by women.' When I first came to Japan, I had a teacher who knew a little English. One day he corrected me for using a certain Japanese word, by saying, 'Only women use that.' Well, it was 'only a woman' who was talking, and yet

Mr. W. Blakney.

those men hardly took their eyes from her. They listened as attentively as if they were listening to a Chinese scholar.

"When O Kuwa had finished, Mrs. Yamagata, the deacon's wife, addressed them. I think much good was done that night."

Women workers.

With that before us, may I not again say, "God bless the women"? and may such workers be multiplied a thousandfold as bearers of the cross. In a recent publication, speaking of the number of women engaged in this glorious work, the writer describes them (will the ladies forgive my calling attention to it?) as "an army of sacred Amazons in the holy war."

The English tongue.

Well, now, we have had standing on this platform since I have been here—and I am sure many of you have noted the fact—a soldier of the cross from Russia; another from that highly-intellectual and gifted nation, Germany; another soldier of the cross from that keen-witted and philosophic land across the near sea, France; and this further fact has struck me, that they have spoken to us in our own mother tongue with such fluency as certainly does not issue from my lips. What may we gather therefrom? I think this, that English speech is being clearly pointed out by God, not only by what the past can show, but by what is going on now, and by that which seemingly looms in the future, as the great medium of communication to the races of men, of the truths of the gospel of our Lord and Saviour Jesus Christ.

Webster's oratory.

Some sixty years ago, I believe it was, a great American orator, in speaking of this land of ours, described her as that Power "whose morning drum-beat, following the sun and keeping pace with the hours, encircles the world with the martial airs of England." A grand utterance, but true. And if true in his day, it is truer still now; for since those words were spoken, what

Extended Empire.

has been added to the empire of England? Carry your eye in fancy with me over a map of the world as I enumerate the places—Cyprus (we are in Egypt, and I think are likely to remain there), Aden, Burmah, Borneo, Hongkong, Port Hamilton, in the Corea; and, in the South Seas, New Guinea, Fiji, Kermadec Islands, and New Zealand. The whole world is really encircled with the martial hosts of this land of ours. May I now refer to the prophecy of Malachi with reference to the evangelization of the world, blending with it the oratory of Webster, and then I will close? In Malachi i. 11 we read: "From the rising of the sun even unto the going down of the same My name shall be

great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts." Adopting Webster's oratory, and catching up the idea enshrined in the inspired words of Malachi, let me now conclude by saying, If we are true to our creed, England ought to be that Christian power whose morning anthems, rising with the sun and swelling with the hours, encircle the wide world with the songs sung by angels—"Glory to God in the highest, and on earth peace, good will toward men."

Mr. W. Blakeney.

A grand desire.

Prayer by Mr. Robert Paton concluded the proceedings of the day.

BIBLE LANDS.

THURSDAY MORNING, *October 7th*, 1886.

THE lands of sacred history formed the subject of this morning's address. The proceedings began with silent prayer, and the singing of hymn No. 2—

"Ye servants of God, your Master proclaim,
And publish abroad His wonderful name."

A number of requests were then read and laid before the Lord in prayer by the Rev. D. B. HANKIN. The Chairman, Mr. STOCK, opened with the following address:

MOHAMMEDAN AND BIBLE LANDS.

BY MR. EUGENE STOCK.

Mr. EUGENE STOCK.

I WANT to suggest for your consideration three texts, one of which is very familiar, and may possibly have been referred to before in this Conference, but which is very important for us to-day, as we contemplate what is the most difficult of all mission-fields. The first you will find in Zechariah iv. 6, 7: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." The second is in Matthew xvii. 19–21: "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. Howbeit this kind goeth not out but by

A great mountain.

prayer and fasting." Before I refer to the third text, just let me say that although you have already in this Conference looked seriously and prayerfully at the great false system of Mohammedanism, yet we have again to contemplate it to-day, and we shall find that Mohammedanism is the great mountain which has to be levelled and removed in Bible lands. In the first of these two texts we have seen God promising that a great mountain shall be levelled into a plain, and in the second we have seen what it is that He uses in order that mountains may be removed and cast into the sea; namely, "prayer and fasting." Now in the third text we find a mountain referred to in a totally different sense. Micah iv. 1: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." These words carry us in thought to the last times when Zion shall be restored. But notice the words, "All nations shall flow into it." Flowing suggests a river, and rivers always flow *down*, never *up*. You cannot imagine water flowing up, but these nations are to flow up. Grace is always different from nature. "Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." These verses may well be prayed over and thought over by every one of us in connection with Bible lands. Now let us sing the hymn based on this very prophecy of Micah—"Behold! the mountain of the Lord."

Mr. Eugene Stock.

The promise of God.

Hymn No. 41 having been sung—

> "Behold! the mountain of the Lord,
> In latter days shall rise,"

the Chairman continued as follows:

Is there anything which should humble us Christians more than the fact that the lands of the Bible are under the sway of the Mohammedan religion and power? It seems always to me a thought which ought to humble us more than anything else. Now how has this come to pass? The apostles and their successors planted churches all over these lands; but in those churches, alas! the salt lost its savour, and first one corruption and then another came in, until at length the Lord permitted Mohammedanism, which surely may be regarded as having been

Mohammedanism in Bible lands.

The fallen Eastern churches.

Mr. Eugene Stock.

a scourge of God, almost to sweep away the churches and remove the candlesticks out of their places, as He had threatened to do. But yet—and it is a melancholy and yet an interesting sight—those churches still exist, although in a downtrodden, ignorant, degraded condition, full of superstitions of every kind. There are the Copts, the Maronites, the Nestorians, the Greeks, the Armenians, and many others. Thousands of these Christians are scattered over the East, although the Mohammedan is dominant and rules. Has the Church of Christ looked on the sad sight? Has it done all it could by prayer and faith to remove the mountain? There was a time when the Christian Church—such as it was—did make an attempt. In the Crusades, mistaken as they were, one can see a certain kind of mingling of good with the bad. But now we want a new crusade; not to win back the alleged place of the Holy Sepulchre from the infidel, but to win souls to Christ.

A new crusade.

Now let us look briefly at what has been done in the last seventy years in the Levant by the Church Missionary Society. We shall hear presently from Dr. Brookes what is being done by our American brethren. In its earliest days the Church Missionary Society sought to plant missions in the East, in those lands over which the Mohammedan holds his withering sway. In the very first report of the Society Persia is mentioned as a field of work. Within a few weeks of the battle of Waterloo we began to occupy the East; and it is interesting at the present day, when we are rejoicing in Cambridge graduates dedicating themselves to missionary work, to know that the very first Cambridge graduate to go out actually as a missionary (for though Henry Martyn was a missionary in heart, he was never technically a missionary, but a chaplain) was the Rev. William Jowett, Twelfth Wrangler and Fellow of St. John's, who went out to Bible lands in 1815. He had interviews with the heads of the Eastern Churches, and found a remarkably encouraging reception everywhere. The Society's desire was that these churches should be enlightened, and that they should have the word of God given them, so that they might be able to hold up the light of God's truth to the Mohammedans around them. One of the results of Mr. Jowett's mission was the preparation and translation of portions of the Word of God, and of books and tracts in the tongues of these Eastern Christians. On that work Dr. John Kitto was engaged with others at Malta, where a printing press was established. From

Early efforts of the Church Missionary Society.

Rev. W. Jowett's work.

this press large numbers of tracts and books were circulated all over the Levant. For many years we had a missionary labouring in Egypt, largely engaged in training young men of the Coptic Church. Many priests and even one bishop were thus trained; and it is believed that several went forth in the service of their church imbued with true scriptural and evangelical principles. Nevertheless, it must be said that, as a whole, the enterprise failed, partly through the crystallizing opposition of the heads of the Oriental Churches and partly through the missionary interest at home being diverted to more distant fields, such as India and China; and thus the work of raising the Eastern Churches gradually fall into abeyance.

Mr. Eugene Stock.

Mission to the Copts.

Failure of the enterprise.

Then came the question, Why not attack Mohammedanism directly? That was impossible prior to the Crimean war, for death was the penalty of forsaking Mohammedanism. Two men who had been originally Armenians, but who had embraced Mohammedanism, and subsequently returned to the Armenian Church, were publicly executed for doing so; and two others, Moslems from birth, were executed for professing Christianity in 1852–53. But after the Crimean war, or rather before it was finished, but when success was assured, Lord Clarendon sent a despatch to the Turkish Government in which, after referring to the "gigantic efforts and enormous sacrifices made by the Western Powers," he intimated that "Her Majesty's Government distinctly demanded that no punishment should attach to any Mohammedan becoming a Christian, whether originally a Christian or originally a Mohammedan. In all such cases," he wrote, "the movements of the human conscience must be free, and the temporal arm must not interfere to coerce the spiritual decision." A noble sentiment to be uttered by an English statesman! Turkey resisted, but had at length to yield, and religious liberty was proclaimed; but, alas! it was on paper only. A few years ago we used to hear a great deal about the tolerance of the Turks. Yes, tolerance for such missions as those of our American brethren, whose work in the main was to spread the gospel amongst the Eastern Christians; for what did it matter to the Turkish Government if an American or Greek Christian became a Protestant? But let a Mohammedan become a Christian, that was a very different thing; there was no toleration for that. However, at first the prospects were hopeful. After the Crimean war we sent two missionaries to Constantinople, Dr Pfander and Dr.

Could Mohammedanism be attacked directly?

The Crimean war: before and after.

Mr. Eugene Stock.

The Church Missionary Society's Constantinople mission.

Koelle, and these two worked nobly for some years. In 1862–63 they had several baptisms of Mohammedans; and in 1864 they wrote, "Our work is most interesting, and our meetings are crowded. Last Sunday we spoke nearly eight and a half hours to great crowds." In one day, however, all these bright hopes were shattered; in July, 1864, the bookshops and mission-houses were suddenly closed by the Turkish police, and the work came to an end. For some years Dr. Koelle stayed on, and did what he could quietly. Several enquirers came forward from time to time; but one by one all who showed any such desire disappeared suddenly, and were never heard of again. What became of them—whether they are at the bottom of the Bosphorus or not—I do not know.

Missions in Asiatic Turkey, Syria, and Egypt.

Turning now to other parts of the Turkish Empire, the American Board has extensive missions in Asia Minor. Syria is worked by the American Presbyterians, and Egypt by the American United Presbyterians. I very much lament the absence to-day of Dr. Lansing, who gave us the other day at Salisbury Square a deeply interesting account of the work in Egypt, and told us that (even before the English intervention) there was much more liberty for the gospel in Egypt than in other Mohammedan states. He told us also that from first to last some sixty Mohammedans have been baptized there, and that he does not know of one who has apostatized. That is a very remarkable fact, and certainly not before known in England. But still the fact remains that Mohammedanism is a mighty barrier against the spread of the gospel; and its strength lies in this, that the only view of Christianity it has had for centuries is that of the degraded Oriental Churches. Mohammedans say, "If that be Christianity, and if these be Christians, we would rather remain as we are." Indeed, as our missionary at Cairo, Mr. Klein, wrote a short time ago, "The commonest Moslem fellah considers himself immensely superior to the most learned Christian; for he considers the Christian a *mushrik* (idolater), worshipping three gods, and pretending that God was born of a woman, whereas he knows that Allah is God, and that He is One."

And in Palestine.

Then in Palestine there is the important work of the Society for Promoting Female Education in the East, and the British Syrian Schools, and many other small but interesting missions; as for example that of your own Mildmay ladies at Jaffa. But

the largest work in Palestine is that of the Church Missionary Society. Mr. Wilson will tell us of it directly, and I will only mention that we have stations at Jerusalem, Nazareth, Gaza, Jaffa, Nablus, Salt, and far-off Bashan. I fully admit that the outlook at present is not bright; still many of the Mohammedan children are reading the word of God, and know intellectually a good deal about the truth. And I believe that when genuine religious liberty is proclaimed throughout the East—and surely that cannot be very far off—we shall see a great uprising, a great revival. It is in such lands very much as our devoted missionary Dr. Bruce describes in Persia. He says, "I am not reaping the harvest, I am hardly sowing the seed, or even ploughing the soil; but *I am gathering out the stones.*" God help him, and all our brethren, to do that.

Mr. Eugene Stock.

Gathering out the stones.

Now I shall call upon the Rev. C. T. Wilson, who has been labouring in Palestine. It will interest you to know that he was a member of the first party that went to U-ganda, and was the first man to preach the gospel in M'tesa's Court. Afterwards, his health breaking down, he came home, and was sent to Palestine.

WORK IN PALESTINE.

By Rev. C. T. Wilson.

The work in Palestine may be said to be in a great measure as yet in an elementary state; indeed, it is only the sowing-time now; and it seems as if much of the seed fell on the wayside, and was picked up by the birds. Very little was on stony ground, and still less on good ground. The work amongst the Moslems—for among them my own work chiefly lies—is specially hard. We have many difficulties and hindrances. First of all, the opposition of the Turkish Government. I believe very few at home recognize the enormous difficulties put in our way by the Turkish Government. In the first place, no direct form of work amongst the Mohammedans is allowed in Turkey. We may not, of course, preach in the street; and even in our own buildings there must be no preaching which can be heard from the outside. For example, only the other day, at Gaza, where there is a Medical Mission of the Church Missionary Society, the patients were assembled in a wooden building, and an address delivered before they went in to see the doctor, it was asserted that what was said

Rev. C. T. Wilson.

Work amongst Moslems.

The Turkish Government

Church Missionary Society at Gaza.

Rev. C. T. Wilson.

could be heard by the passers-by. Orders were received from the governor that the preaching must be stopped, unless it took place in some room in the interior of the building, where the sound of the voice could not penetrate to the street.

Educational work.

Then with regard to educational work. The peasantry in Palestine are both Moslems and Christians, and they generally live in separate villages. One village will be a Moslem village; and another, not far off, a Christian village. Now we are permitted to open schools in Christian villages, but we are not allowed to do so in Moslem villages. One of the few means of reaching Mohammedans is through their children; and we can only get at these in a few villages in which Christians as well as Moslems reside.

Controversial books.

Then another difficulty put in the way of dealing with Moslems is, that we dare not sell books dealing with the Mohammedan religion in the way of controversy. We keep such books, but in secret. We dare not sell them, or expose them for sale, or they would be confiscated.

Enquirers in danger.

Then, again, any person attending our services is at once suspected of enquiring into Christianity, and wishing to become a Christian. A native catechist, who happens to have a considerable number of friends amongst the Moslems, asked one of them, who was enquiring into certain things, "Why do you not come to our church and hear for yourself?"

The reply was, "I dare not. I may go to the Greek church, or Latin church, and no one will say anything; but I dare not go to the Protestant church. I should be suspected at once of wishing to become a Christian."

There have been a few cases of public confession, but most of those who have done so have had to be sent away to Egypt, or some place where they are not known.

Eastern forms of Christianity

Then another difficulty is the corrupt forms of Christianity dominant in the East; and as it is with these forms the Moslems are familiar, one can hardly wonder that they do not care to consider the claims of Christianity. There are many churches in the East, but all of a corrupt form. There is the Greek Church; the Greek Catholic Church, which acknowledges the Pope as head; the Latin Church, as the Roman Catholics are called in the East; the Coptic Church; the Native Syrian Church; and such forms as the Maronites and Nestorians. All these are very corrupt. Of the Roman Catholic Church I need say nothing;

you know too well what it is. As to the Greek Church, it is a still lower form of Christianity than the Roman Catholic. The priests are taken from the lowest class of people. They lead, in most cases, fearfully immoral lives, and are deplorably ignorant. Then the Armenians are better; but spiritual life among them is at the lowest ebb possible, and yet they preserve in some shadowy way the form of Christianity. The state of these churches is a great difficulty. Rev. C. T. Wilson.

Then, further, the rivalry between these churches produces a very bad state of things. Money is freely spent in supporting the people who profess to belong to the different sects, and the people can see nothing wrong in this. Frequently people say to us, "We will become Protestants, if you give us money to live upon." We can scarcely get them to see anything wrong or immoral in this. Only a few days before I left Jerusalem a Greek Catholic woman said to me, "I will become a Protestant, if you give me a room to live in." I explained to her why we could not do it, but she was utterly unable to understand how there could be anything wrong in it. The moral sense has been blunted by long habit. Rivalry between sects.

Moreover, the grinding oppression of the peasantry by the Turkish Government has degraded them to little above the level of beasts. One of themselves said to me lately, "We are hardly better than our cattle." But one does not wonder when he sees how they are treated. The taxes are fearfully oppressive. I heard the other day of a garden, the annual produce of which was 60lbs. of fruit, and the tax-gatherer estimated the tenth of this (which is the proper tax) at 90lbs., or one half more than the total produce of the land. Then, if the taxes are not paid, a company of Turkish soldiers is quartered in the village; and their conduct is such that the villagers will do anything and pay anything to get rid of them. This oppression leads to all sorts of deception and evasions, and degrades the people to the lowest level. So you will see that everything, humanly speaking, is against our work. God has, however, given us some blessing, although much of the seed seems to fall by the wayside. Still, there is some fruit to the glory of God, and we believe there will yet be reaping from the sowing-time. Oppression of peasantry

Now let me review briefly the work being done in Palestine. There are many societies, both large and small, at work. The most important, in some respects, is the educational work. Until The school work.

Rev. C. T. Wilson.

Bishop Gobat came to Palestine, there was nothing done in the way of reaching the Arab-speaking population; but he began to open schools, and seeing the success of these, the Greeks and Latins commenced schools for fear the children should become Protestants. Then, as some Mohammedan children were attending, the Government took alarm, and opened schools. The Government insist on Moslem children going to Moslem schools; but very poor schools they are, and the education given is a mere farce. In one school, for example, in the district under my charge, the schoolmaster is blind, and you can understand what kind of teaching he can give. If, however, the Moslems send their children to our schools fines are inflicted, and sometimes imprisonment. Notwithstanding all this the Moslems do, in many cases, send their children to Protestant schools, because it is well understood that the children are much better educated in these schools than in any others; and the people are awaking to the advantages of education, and from this we have everything to hope and nothing to fear. One great difficulty being the utter ignorance of the people, we have in going about frequently to ask the people whether they can read or write, and we find a very small percentage of the adult Moslem population can do either; thus they cannot read the Word of God, even if they had it. In the children, however, lies our hope; for they can read to their parents. But you will ask, "How do you get any Moslem children at all?" We do get some; for though we may not open a school in a Moslem village, we may in a mixed village, and then too, frequently Moslems send their children from their own village to our schools in some neighbouring Christian village. In one case the Moslems of a village near Jerusalem were anxious to secure education for their children, and they have asked a few Christians to come and live in their village, so that we might be able to open a school there. The fact is they have discovered that our schoolmasters are reliable and fit men, and that the children are better taught by them than in the Greek, Armenian, or Moslem schools; thus, should there ever be real religious liberty, all our schools will soon contain a number of Moslem boys and girls.

Moslem children.

Ignorance of the Moslems.

Christian and Moslem villages.

Female Education Society.

The Germans.

The Female Education Society has two excellent schools at Bethlehem and Nazareth, including at the former place a training school for teachers. The Germans too are doing a good work in Jerusalem, where there is a large girls' school in charge of the

Kaiserwerth deaconesses, and a large boys' orphanage under private management. The Society of Friends too have a small work. Then there is a good work at Jaffa, carried on by a Scotch lady, Miss Arnott, who admits both Jewish and Syrian girls into her school. Not in the way of direct effort the most important work carried on in Palestine at the present time is the work of the *colporteur*-evangelists, lately set on foot by the Church Missionary Society and Bible Society conjointly. We have had Palestine mapped out into districts, to each of which a *colporteur* is assigned. They endeavour to sell Bibles from village to village, and read the word of God to the people. Of course where the villagers are so ignorant that they cannot read (and only about one per cent. of the men can do so) the sales must be very small, but much is hoped from the reading of the word of God. The plan followed by the colporteur under my own superintendence is this, he has mapped out his district, which comprises the hilly country of Palestine from Nablus (the ancient Shechem) to Hebron. He starts with his books, taking the villages one by one; staying a night here and there, and going on the next day. So he gets over the district in about four months, when he begins again. His sales are very few; but he gets the people together in the guest-houses, and reads to them the word of God, and teaches them the truths of religion.

Rev. C. T. Wilson.

Society of Friends.

Colporteur-evangelists.

Plan of work.

One very interesting incident occured lately. He was visiting a small village near Bethlehem when he came across some Bedouin, amongst whom he had never previously been able to work. They were friendly, and he received an invitation from them to accompany them for a few days. After consulting with me he joined them, and spent a week amongst this tribe, reading to them, and telling them the gospel. Of course these wandering tribes are intensely ignorant, and hardly any of the men can read; but it is a great thing to have an opening to read God's word to them, and to explain it. Thus this work of distributing and reading the word of God has been very encouraging, and has indirectly proved of great importance in opening the way to these Bedouin of the desert. The Turkish Government have of course tried to put a stop to it; but it is directly protected by treaty; and we showed the officials there is a treaty distinctly giving the right to such men to travel unmolested about the country, and in one instance where a *colporteur* was interfered with, the consul insisted on the treaty being respected. Then this work is also

The Bedouin tribes.

Amongst the Nomads.

A treaty enforced.

Rev. C. T. Wilson.

A Jesuit translation.

bitterly opposed by the Roman Catholics, who find that the wide circulation of the word of God among the people is weakening their position. So much do they dread this effort that, by way of counteracting it, the Jesuit priests have actually published the whole Bible in the language of the people; and a good translation it is as far as I have seen. They have put at the end a number of notes explaining away passages that tell against them, such as our Lord's rebuke to Peter; but we all know how few people think of reading notes at the end of a book. So I expect a good deal from it, because, coming as it does from Jesuit priests, the Roman Catholics will read it, and we know what the result of reading the word of God has been in every country amongst the followers of the Church of Rome.

Medical Mission work.

Just a word about Medical Missions. It is a work of very great importance. I wish there were more Medical Missions in the East. Nowhere does our Lord's plan of preaching the gospel and healing the sick prove more effective than amongst Mohammedans, who will come for bodily healing if for nothing else. There is such a mission in Es-salt (the ancient Ramoth-Gilead) and Nazareth, and in the extreme south at Gaza and at Jerusalem. Then the Friends have a Medical Mission at Ramallah, and the Germans at Hebron, knocking at the back door of Arabia. By this means a great deal may be done amongst the Bedouin. Any Christian medical man who would be content to dwell amongst them, and travel with them, would gain an enormous influence over them, and do a real solid work amongst them.

Opening for a Christian medical man.

Other missions in the Holy Land.

I should also say there is a Presbyterian mission at Tiberias. The last Medical Mission I will mention, but the most important of all, is the noble work in which Mildmay is so deeply interested, begun by Miss Mangan at Jaffa, and now carried on by the Misses Newton and Nicholson. That work is a very prosperous one indeed, and its influence extends all over the Holy Land. Then, on the other extreme of the land, there is in the Hauran (ancient Bashan) another good work going on under the Church Missionary Society.

Thus I have given you a very brief account of the work carried on in Palestine. That work appears to bring forth as yet but little fruit, but the seed sown shall spring up. The Arab-speaking population is decreasing, but through Palestine the door is opening into the desert of Arabia. There I have great hopes for

The door opening into Arabia.

there the Bedouin has never heard the gospel of Christ. Abraham's prayer for Ishmael has never yet been answered in its fulness, but it will be answered. We know that God has a great future in store for that great nation, the children of Ishmael, the true Arabians. May God stir some to come out and give themselves to this work; for there seems a wonderful opening among these people, who have never yet been reached. I think no young Christian medical man could find a nobler and more God-glorifying work than going out to live and serve amongst these wandering desert tribes. Rev. G. T. Wilson.

After prayer by the Rev. JOHN WILKINSON, hymn No. 23 was sung—

"Spread, oh, spread, Thy mighty word,
Spread the kingdom of the Lord!"

The following address was given on

MISSIONS IN TURKEY.

By REV. C. H. BROOKES.

DEAR CHRISTIAN FRIENDS,—My theme is a very large and broad one, not only because Turkey is a very large country, but also because of the vast number of different people it contains, varying in language, race, and religion, as well as in manners, customs, and aspiration, in present position and in future prospect. Rev. C. H. Brookes. Turkey and its peoples.

Let me endeavour to give you a bird's-eye view of Christian work going on in Turkey. First, I think of the noble work being done by our sisters, who have come out from this mother land, and who are labouring (independently of any society) in Turkey. I may mention, first of all, Miss Mangan's well-known work in Jaffa. I met her on the occasion of her two visits to Constantinople, whither she came to endeavour to secure a firman for the erection of her hospital. We had the privilege of welcoming her to our home, and there I heard from her own lips the story of her work, just before her feet reached the further shore. I have since told the Greeks in our church in Constantinople the story of her saintly and unselfish life, and it has impressed them deeply. When she passed to her rest, her

Rev. C. H. Brooks.

precious legacy at Jaffa was accepted by other noble ladies from Mildmay, who now carry it on in a blessed manner.

Constantinople and Smyrna Rests.

Then there are other departments of independent work also carried on by ladies, as the Sailors' Rests at Smyrna and Constantinople, with which are associated the names of Miss Grimston and Miss West. These rests we value very highly, not only because of the important service they render to sailors and other visitors, but also because of the help they are to us in our work, affording us places in which to preach to Greeks, Armenians, and Turks, and being to ourselves—the workers—an inspiration. Those who know anything of the work done in these rests will not grudge the minute or two I devote to speaking of them; and indeed, in commending such work, I feel as if trying to gild the fine gold. God has blessed the work greatly amongst the seamen visiting the East. May He be pleased to bless it still more abundantly.

Work in Constantinople.

Now as to societies. There are at Constantinople the Church of England Mission to the Jews, and the Church of Scotland Mission to the Jews, both labouring amongst the Spanish-speaking Jews. There is also the Free Church of Scotland work amongst German-speaking Jews. We maintain the most friendly relations with all these, and God has blessed them all. There may be now present in this room living witnesses testifying to the practical results of these efforts, and particularly the Free Church Mission to the German Jews. Then there is the Southern American Presbyterian Missions working amongst the Greeks in the Turkish provinces adjoining Greece. In Greece itself there is an interesting work; and although it is not part of Turkey, the work done there touches ours very closely. There Dr. Kalopothakes and his helpers are trying a very interesting experiment in making, if possible, the Greek Protestant churches self-supporting and independent. It is felt that it will be an important advantage gained should these Greeks be able to manage their own work. For one thing, these brethren of the Greek Church will not be able to say that the evangelists and pastors of the Protestants are merely paid agents of the foreigner. We believe it will add greatly to the power of these evangelist labourers when they are seen to be indigenous and independent, for—call it pride, or what you will—the Greeks are jealous of what is foreign and imported. For this reason a most capable and godly young Greek, whom we invited to come to Constantinople and take charge of one

Greece.

of our schools and work amongst his fellow-Greeks, refused, saying, "I must settle down at Athens; earn my own bread, and labour for Christ, proving that I do not preach the gospel for gain." Rev. C. H. Brookes.

Now passing on to our own American Board of Missions. Our great aim is to evangelize the Mohammedan population; for that reason we went to the East, for that reason we stay there. The door, however, was shut; but at the same time amongst the Armenian churches there was a considerable awakening, and they were ready to welcome the gospel preachers. So for many years our missionaries laboured in harmony with the Armenian church, preaching in their pulpits and using their churches and other edifices. Then came a time of bitter, bitter persecution. As the people became Bible readers they began to exercise the right of private judgment, and could not but see that many things done and commended by the Armenian church were contrary to the word of God. This led to tremendous opposition on the part of church dignitaries and other ecclesiastics, and many on the mere suspicion of evangelical leanings were cast out of church and position. What was to be done? For remember that in Turkey this carries with it civil penalties. As members of a recognized church these people enjoyed the right to live and trade and worship; but when cast out, they not only lost religious rights, but they also lost all claim to social rights of any kind. They could not follow their trade or earn their bread. Being cast out of the recognized Armenian church, they forfeited all claim to live at all. This being so, we felt we had no resource but to form them into a native Protestant church, and seek recognition for that church, so that its members might recover their social rights. So came about the founding of the Protestant Oriental Church, which is now fairly well organised, and many of the congregations of which are self-supporting, and under the charge of native pastors. Thus our own work has lain in a large measure amongst these eastern Christians. We have never forgotten our missions to the Mohammedans, but we believe that the best missionaries to the Mohammedans will be these Protestant natives. In so helping them we are doing our best to remove the terrible hindrance already referred to, for I fully agree with the preceding speaker as to the grievous stumbling-block placed in the way of the Moslems by the merely nominal Christians dwelling amongst them. The greatest hindrance every-

American Board of Missions.

The Armenian churches.

Social difficulties.

A native Protestant church.

The Mohammedans.

Rev. C. H. Brooks.

where to the spread of vital Christianity is the presence in it and about it of merely nominal Christianity. We do not help these Christians merely for their own sakes, but we help them that we may be able to say to them, Upon you and not upon us, upon you and your faithfulness, depends the evangelization of your Mohammedan neighbours. Now seek to conquer those who conquered you. You have a grand opportunity to overcome evil with good. We will help you, dear brethren, to fit yourselves to become earnest and fruitful labourers amongst the Moslems.

The Robert College.

As to the details of our work I cannot go into them to any extent. I must give some little account of Robert College, at Constantinople. Although it is not strictly speaking a missionary institution, its influence is most valuable. It was, I may venture to say, really the birthplace of Bulgarian independence. What Bulgaria is to become we know not. We turn to it with hopeful eyes, trusting it is but the beginning of a great independent Christian state in the East. Our three missionaries in Asiatic Turkey are largely confined to Armenians, but we labour also among the Greeks. We have now nearly a hundred evangelical churches, some of which are not only self-supporting, but have become mothers and even grandmothers of other churches. They are stretching out their hands in preaching the gospel they have themselves. In Marash, for example, we have three large evangelical Armenian churches, with congregations numbering six, eight, and ten hundred people, and doing a great work.

Evangelical colleges.

Of course a great deal is done, and very successfully, in the way of educational efforts. Our Board has been compelled by God's providence (almost against its will, being afraid it should drop down from purely evangelistic work and the direct preaching of the gospel into secular work) to take up more and more the educational work, and a great work it is proving. Thus we have in different parts of Turkey several colleges, and four at least theological schools. There are also many high schools and common day schools.

Women's work for women.

Mildmay has a keen interest in women's work for women, and that is a very important part of the American work in Turkey. Let me speak of the girls' school or "Home" at Constantinople. This school is of the highest grade, and in it hundreds are being trained for service for Christ. It is a work in which the women of America take special interest. It occupies at Scutari two

beautiful buildings in very fine grounds, and it is doing a splendid work. Girls of all nationalities, Mussulmen included, receive there in common a Christian education of a high order. Rev. C. H. Brookes.

One other special point of interest is the Bible House in Constantinople, the head-quarters and depôt of the British and Foreign and American Bible Societies, and our mission offices. It is indeed a splendid centre of Christian influence and effort. The Bible House.

Now of the work amongst the Mussulmen I must speak for a moment or two. It has been exceedingly difficult, and yet there has been very important seed sowing, which will bring forth fruit in the Lord's time. From the conclusion of the Crimean war there has been an annual circulation amongst Mohammedans of about five thousand copies of the word of God in whole or part. Now five thousand multiplied by thirty makes a considerable number of portions of the Word (about 150,000) in the Osmanli tongue, and confined to Mussulmen. And besides this the educated Turks read French, English, or German, and may buy and read the Scriptures in these tongues. It is quite true we have not seen much fruit; but we cannot but believe and know it must produce fruit, and fruit which will yet appear. The seed sown is germinating slowly in many hearts, and the day will come (very soon, I think) of ingathering—the day of harvest from the Moslem population of Turkey. The Government is more and more hostile to our work, and this I take to be a very high compliment; for so long as our influence was confined to the Christians, the Government did not in the least care what we did; but now that it is seen we are influencing the Mohammedans, as it has always been our aim to do through the Christians, they are determined to thwart us in every way they can. The work is touching their own people; there have been some converts, and many are interested in the preaching of the Word, and so they are drawing the lines about us tighter and tighter, forbidding us to open places of worship, closing our schools where they can, and preventing our opening others; in fact, in many ways hindering our work. Seed-time. Mussulmen tokens.

Yet I believe the time is quickly coming when there will be a vast change in this matter. I would say, that during the past year two young Mohammedans were baptized in Constantinople. One, in order to be free to study the word of God, and fit himself for future service, left the country and went to America—to him the land of liberty. In going, he said, "It will be heaven there." Converts from Mohammedanism.

Rev. C. H. Brooks.

Think of going to America to find heaven. Would he have found it here, if he had stopped on his way out?

What can England do?

"Now," you ask, "what can we do here? We are not represented by these societies labouring in Turkey. What can we do for this work in the Levant?" You can do a great deal for us. We do not ask your money, or your sons and daughters, these we find in America; but we do ask, first of all, that, so far as you can, you would draw together here in England. One great hindrance to our work in Constantinople is the spirit of sectarianism that has come in during the past few years. I take it that Mildmay has been set up to remove, as far as possible in this respect, the difference between evangelical Christians, and draw them nearer to one another in the common bond of brotherly love. So long as these differences are accentuated, we cannot wonder if later duplicates of our Western 'isms and sub-'isms spring up in the East. Why could not evangelical Christians be all one, helping one another, instead of labouring to pull one another down?

Pray for us.

And then pray for all the world. Your prayers need not be confined to the Church Missionary Society and London Missionary Society, and other English missions, but pray for the whole earth, for the name and sake of Him to whom the Father said, "Ask of Me, and I will give Thee the heathen for Thine inheritance." Let us ask of the Father, "Father, give Thy Son now this Levant, this East, these Mussulmen, these nominal Christians, these Jews, give them to Thy Son." How many Christians have gone abroad, and spent money and strength and toil, yet with little apparent result! Have you prayed earnestly and believingly for this great promise of the Father to the Son?

An unlettered woman.

Ere I close, I must tell you there has been a great change during the past few years at Smyrna, and our Greek brethren ascribe it all to one plain, unlettered woman who went out to help Miss Grimston. She went amongst the people. She could not speak a word to them in their tongue, but she would get them down on their knees and pray with them and for them; and though they could not understand what she said, they felt the power of God, and began to pray for themselves. Thus a good work was begun in Smyrna, and begun by prayer.

Then I might tell a great deal of the work of the Greek Evangelical Alliance in Smyrna and neighbourhood, but I must hasten on. I have asked you to draw together more, to pray

for us; but, I would add, the best and highest thing you can do for missions is not merely to attend conferences and talk about it; not merely to pray, or even to give, but to be Christ-like. The example of England is felt by all the world, and England is composed of individuals. When this old England and the newer England across the sea are full of Christ, we shall know it in the East; and Turkey and the Levant shall feel the power, and shall be led to seek the knowledge of the Lord. Had England been full of Christ, would a man who had dwelt among you, and who had been baptized in the name of Christ, have gone back and lapsed into Islamism? Would that have been possible had you surrounded and permeated him with the spirit of Christ? Such a terrible fall would have been an impossibility had he breathed here a truly Christ-like atmosphere. Be then Christ-like more and more. It is the best gift you can bestow upon us. It is the gift I ask of you. Our theme is Bible-lands, from these lands came our Bible. Let us in dear old England send back lives moulded according to the Bible, so that we who live and labour in the Levant may read, preach, and teach a life manifested here; in a word, let England be a Bible-land, so that all who desire to know the life the Bible sets forth may have but to turn their eyes to the out-and-out Bible-Christians in this land.

Rev. C. H. Brooks.

WORK IN SPAIN.

By Mr. T. Blamire.

It is nearly fourteen years since Mr. Wigstone and myself were led to go to Spain, not in connection with any society or committee, but simply trusting in the Lord for everything, and looking to our Father to supply all our need. Our work lies in north-west Spain. In 1875 we went to Corunna, and took a locale for preaching the gospel. Then we went to the governor to obtain his permission to open the place. His reply was, "I prohibit any public teaching, and am very sorry I cannot put you in gaol now." We went to the British Consul, and he said, "Go and tell the governor from me that you are going to open the place on such and such a day." We willingly went and did so. He flew into a great rage, and telegraphed to Madrid against us.

Mr. T. Blamire.

Pioneer work in Spain.

Threatened with gaol.

Mr. T. Blanchy.

He got a reply, but not at all what he expected. He was in fact told, "You had better not touch these gentlemen; and, moreover, in the event of any row we will hold you responsible." Thus he was obliged to yield, and he sent seven policemen to protect us. So the work commenced there, and it has gone on well. Many have been called out of darkness into light, blessed be His holy name. I give you that story of the beginning because it is illustrative of experiences in many places. Over and over again we have seen the good hand of our God upon us just when the enemy seemed about to swallow us up.

Into the villages.

In due time as the interest spread we opened other places in villages and towns in the district, and now we have some eight to ten locales opened for the preaching of the Word and for the worship of God in north-west Spain. Our difficulties have been great—men have opposed us bitterly, we have been taken prisoners, have been threatened with fourteen years' imprisonment—no pleasant prospect for any who know what a Spanish gaol is. Some of our converts have been imprisoned, and some are even now on trial for Christ's sake—of course on trumped-up charges, for it is not legal to imprison a man for becoming a Protestant. You will be interested to know that the last two places we have opened are just on the border of Portugal; the one is at Marin, a little seaport town, and the other in a village close by. When we first went to Marin thousands came to hear and see us, chiefly through curiosity. They had heard such extraordinary things about the Protestant heretics, probably some did not know whether to find us like monkeys, or human elephants, or what. They came to the meetings, and when they came we preached the gospel to them, and the Lord saved souls. The priests were thoroughly roused, and got us put out of our house; others came to exorcise, as we suppose, the evil spirits of devils which had emanated from the heretics. They even got up a story that the sea had been excommunicated because of our desecrating it by baptizing some 130 persons, and there were to be no fish. They got up stories that those who should become Protestants would by-and-by be sent to England, and there forced to become soldiers, and be sent to war, and put in the front of the battle and shot down. No story was too ridiculous for them. However, we had a place holding about 300, and it was constantly well filled; and now there are 110 to 150 truly converted people.

The borders of Portugal.

Then in the village (San Tomé) I have referred to an interest

was awakened, and now we have got a new hall built. The first convert, a young unmarried woman, being converted herself, gave, we might say, everything to the Lord. She had a cottage and a little garden attached to it, which she sold and gave us the money to help to build. Then she had a piece of ground, and she gave it to build a hall upon. We have now a splendid one—*i.e.* for Spain—to hold about three hundred. The story of the hall is worthy of Christian history. Some gave money, others gave their work. After their day's work was over they would go with us to work all night, to get stones from the quarry, put them in carts, and yoke themselves as horses to the carts, and pull the stones to the site for the hall. Thus they helped to build the hall. We have been at it for months, and God has helped us wonderfully.

Mr. T. Blanire.

"All she had."

A worthy story.

Then, I should tell you, at Pontevedra we had a Roman Catholic priest converted, for many years the parish priest. He used to go to our house at night to read the Scriptures, and enquire into the truth; and my wife had to hide his hat, and I had to make myself as broad as possible to hide him. He knew nothing of the word of God, and if we asked him to turn to Genesis he would probably look in the Revelation: we had to find the place for him at first. He read with us night after night, and at last his eyes were opened, and God saved his soul. Then he came out and made a public confession, and one of the first words he said was, "We priests are liars." It was only too true. Oh, friends, it is terrible to see what Rome has done for that beautiful country! The Lord deliver her from its clutches, and England too! Rome is a little whitewashed here, but she is just the same as ever where she has the power. Well, Don Castor, this converted priest, was cruelly persecuted, was cast into prison by the archbishop, and we thought he might never come out alive, for even the gaoler and gaoler's wife were bitterly against him, and hated us. The little church at Marin cried to God for him, and God did help. When the civil guards went to take him to Santiago, where the archbishop lived, the gaoler's wife said, "He is ill in bed." It was quite true. They had given him a dose just before that purposely to make him ill, to save him from public disgrace. Then the trial came on, and it proved a got-up case entirely. They did not charge him with becoming a Protestant, the law would not allow that, but made out some charges against him of a fictitious nature. They often do this.

The Roman Catholic priest.

False charges.

Mr. T. Blanire.

Another sister was charged with shutting her door while a funeral was passing by, and a brother with not taking his hat off and kneeling before the host as it was carried along the street. In this way we have many difficulties and much opposition, but at the same time God is continually giving us blessing. It is always fresh battles, and fresh fights, and fresh victories for Him. He helps us forward. It is our desire to go forward for His name's sake, and we mean to go forward, come what will.

After prayer by Dr. Baedeker, hymn No. 31 was sung, and the proceedings concluded.

"Hail to the Lord's Anointed;
Great David's greater Son!"

A DISMISSAL SERVICE.

THURSDAY AFTERNOON, *October 7th*, 1886.

AN interesting and practical response to the cry which had been sounding throughout the days of Conference for "more labourers" was given in the valedictory service on Thursday afternoon, when fourteen ladies were dismissed to the Lord's service in the foreign field. Major-General HAIG, R.E., presided, and after the singing of hymn No. 23—

> "Spread, oh, spread, Thy mighty word,
> Spread the kingdom of the Lord!"

the Rev. H. LLOYD, of Foochow, presented prayer and read a portion of Scripture—Luke viii. 1–3. The following opening address was then given:

ENCOURAGEMENT FOR LABOURERS.

BY MAJOR-GENERAL HAIG.

IT seems to me that every recurring anniversary of this kind, when we meet together to bid farewell to a fresh band of labourers going out to the great heathen world, becomes increasingly solemn. All the circumstances of the world around, all the vast movements going on on every side, evidence in a wonderful way that God is working in these latter days, and that He is preparing to pour out His Spirit in a remarkable manner in our times. All these things put together, with the consideration that the time is short, and becoming shorter and shorter as years pass on, does increase the solemnity of occasions such as this. Yet to-day, as we look forward to what lies before us, and look upon these sisters going forth, our feeling should be one mainly of joyful anticipation and hope. The great ground for that is surely

Major-Gen. HAIG.

A fresh band.

Major-Gen. Hale.

special training, for which we are so much indebted to our friends here in Mildmay. I am glad to hear of increased funds being provided, showing that fresh interest is aroused in this matter of sending more missionaries to the heathen in special ways. But it seems to me that we hardly know what is before us. It seems that some greater effort must be made, far greater than anything we have been accustomed to. We are waking up and understanding more and more the magnitude of this work. We must not be surprised if we see new departures and new methods. Amongst the efforts put forth, my heart goes with our brethren of the Salvation Army—going to India simply in the native garb, with wallets and nothing more, some of them without shoes on their feet. I must confess my heart goes out to them. While I should not recommend anybody else to do the same, I should not be surprised, if the mind and heart of the church of Christ is roused by the mighty Spirit of God to anything like a proper appreciation of the will of the Lord in this matter, and the immensity of the sphere set before us, and the duty we have to perform; I should not be surprised to see anything, even efforts of this kind, multiplied indefinitely. Well, let us give ourselves up individually and heartily to do the Lord's work. Let us wait on Him, and especially pray for a great blessing on our meeting here; and I trust everyone in this place will specially remember these sisters going forth, that their labours may be blessed abundantly.

Rev. Gilbert Kerney.

The Rev. Gilbert Kerney, clerical secretary of the Church of England Zenana Society, read the instructions to the departing Missionaries, which will be found in full in *India's Women*, November and December number, p. 318.

The ladies were—Miss M. Smith, Miss A. Sharp, and Miss Bartlett, going to Amritsar; Miss Dixie to Batâla; Miss Good to Barrackpore; Miss Clark to Calcutta; Miss Parsons to Chupra; Miss Thorp to Krishnaghur; Misses Wallinger and Synge to Ootacamund; and Miss Blyth to Palamcotta. Miss I. and Miss H. Newcombe go to Foochow, China; and Miss Harrison goes to Nagasaki, Japan.

TRUE ZENANA MISSIONARIES.

By Rev. Canon Hoare.

I cannot help regarding it as a very great privilege to be permitted to take part in this most interesting service, and I consider that in some respects I am perhaps the right person to do so. I may say I have a claim on the committee, and perhaps the committee may say they have a claim upon me. I have a claim because there is one of my dear parishioners amongst the number of those who are being sent out, and not only so, but she is the niece of one of my oldest and most valued friends, the Rev. Prob. Wallinger, the intimate friend of the late Lord Chichester, for more than fifty years president of the Church Missionary Society. What a gratification to those devoted men before the throne it must be to have our friend here amongst the party going forth to this great service! Well then the committee may possibly think they have a claim upon myself, not exactly a legal claim, but they may say they have a moral claim; for I have a dear son who has been perpetrating a very bad act, and carrying off one of the young lady missionaries. A very wrong thing to do I know; but it is done, and I can only hope that, if ever a similar thing should occur again, it will be productive of the same happy results as in this instance; for there was but one at work at Foochow, and now the number is doubled, and there are two now present going forth to fill the vacant place.

Rev. Canon Hoare.

A valid claim.

But our business this day is with the work to which these young people have been called by the Spirit of God, and I want to say a word to them upon four points:

1st. Their work.
2nd. Their motive.
3rd. Their power.
4th. Their hope.

A word about *the work*. It is a very remarkable work; it is a *new* work in the Church of God; a new work, and one which the fathers of missions in early days never thought of. It is a work which was never thought of when I first joined the Church Missionary Society's Committee. I mean this work in the homes, the upper-class homes, especially in India. There is

The work.

Rev. Canon Hoare.

something very remarkable in the fact that the Church of God went on for centuries without any attempt of the kind, and that this century advanced so far before God opened the way for us to penetrate into these upper-class homes, and before He put it into the hearts of His people to enter upon that holy enterprise. Well, I cannot help thinking it is a *predicted* work. One of the remarkable features of the last five and twenty years has been the waking up of the Church of God to *women's work*. I have a great belief in women's work. What a power are women in the Church of God now! This then is pre-eminently a woman's work. It is a work from which men are absolutely excluded; it is a work that does not come within the range of possibility for a man; not the most gifted male missionary in the world could find an entrance into the Zenana. Here is woman's work; and it is just such a work as adorns a woman's character, and calls out woman's power. I consider that these young ladies going forth are going out as evangelists to teach the great power of Jesus Christ in the home. I have no doubt that some of our modern ladies preach a great deal better than we do; but at the same time I think their power is not so much on the platform or pulpit as in the home. There they reign supreme, and shed abroad a holy influence; there they shape the minds of men; there they train up children for the Lord. Now you are all going out as apostles of Christian home-life; you are going to penetrate these Zenanas, to carry there the principles of the Christian home, to teach these poor ignorant Hindu ladies what a mother may be, and what a wife may be, and what a mistress may be, what a power they may be if Christ Jesus fills their hearts, so that, according to Job, "the secret of God is upon their tabernacle." You are going to carry that secret into the tabernacle in India. Is there not something of this kind predicted in that remarkable passage in Psalm lxviii., which I doubt not many of the ladies have read with great interest in the Revised Version? Now I am not particularly fond of the Revised Version, of the New Testament at all events. I am very much attached to the old version; but there is one verse in which the revisers have made a very interesting alteration, and it is in Psalm lxviii. 11, "The Lord gave the Word: great was the company of those that published it." So it stands in the Authorised Version. But in the Revised Version it reads, "The Lord gave the Word: and the women that published it became a great host." Now I trust that is exactly what will happen in this Society, that

Women in the home.

the Lord has given the Word, and that the women who publish it—these fourteen as well as those already in the field—will become a great host, spreading more and more in power and influence so as to penetrate to all the homes both of India and China. Rev. Canon Hasse.

Now my next point, What is *the motive?* I liked that address given by Mr. Karney, and I have no doubt you will feel as you go on in the work the motive of loyalty. I like the spirit of loyalty, and doubtless you will have that in the work. But you want a higher motive still, that great motive—the love of souls, the yearning heart for souls. As dear old Henry Venn, the rector of Yelling, used to pray in his family prayer every morning for the love of souls, so you want to go and look upon those among whom you labour, and love and long for their souls. But that would not always supply a sufficient motive. The love of souls will not carry you through in times of discouragement, and there are times when the most ardent love for souls is despondent. You do not find a response to the gospel. You go as our dear friends will go, with warm love and hearts full of hope to this lady and that lady, and penetrate into the Zenanas; but you will not find it always *couleur de rose.* You will have to pull along against human nature, and the human heart of man does not like the gospel. There will be times of discouragement and times of joy—delightful joy. But then there will be drawbacks and backslidings, and people who grievously disappoint you. There will be many who will try your love. You will find many very ungrateful. You want a higher motive still. Now what is that? You want the love of that blessed Saviour in whom there is no possibility of disappointment, in whom there is love that never changes. You want to be able to say with David, "I have set the Lord alway before my face." While you are working for Him, that carries you through when all other things fail. It will be like that poor man in the stocks in West Africa, about to be beaten to death unless he would deny his Saviour; but if he would only do so, he was to be reinstated in his position. He said, "It is impossible for me to go back, for the Lord Jesus has put His padlock upon my heart, and He has the key, so that no man can open it." Now you want to have a padlock put upon your heart, with the key safe in the right hand of your blessed Saviour. That will carry you through anything. That will never leave you without a motive, and that motive will never fail. The motive. The love of Christ.

Rev. Canon Hoare.

The power.

Then what is *the power?* Now you want power. You are not going to do great things, humanly speaking; you are not going to stand in the pulpit and preach; you do not require to have the power of human eloquence; but still you are going to have a power. You may have the power of a loving heart, and of letting those women know you love them. I have observed this, that if you pray for a person habitually, you cannot help beginning to love that person; and what is more, if you are constantly praying for any one, when you get up from your knees and go to them and seek to persuade them of the love of Christ, they will find out what you are doing. You may not tell them, but they find out by a kind of instinct that you are a person come there from God, because you love them. That is a power, but you want something beyond that—you want the accompanying power of God the Holy Ghost; and I am sure that there is not merely the inward strength given to a person to work, but also something of accompanying power. I am quite sure in observing the results of this power, as when a minister is speaking with power, that the effect in the church is by no means in proportion to the power with which the man is speaking. You sometimes hear a very weak thing said, and see very great results and blessing from it. Again, you may sometimes hear a very brilliant display of oratorical power, and find no result. What is the key to this? It is that God the Holy Ghost is working without as well as within. There are two parties at work at the same moment. There will be yourself. You may get up from your knees, and go to the work. You may go into the Zenana, and get to your task. That is one party working. But at the same time, unseen, unperceived, invisible, there may be a silent, secret power working in that heart of the hearer. In that there will be power, and that the power of God the Holy Ghost working with you. Remember, working *with* you as well as *in* you. If you look at Acts xiv. when you get home, you will find that at the first missionary meeting, which took place at Antioch, when they came together they rehearsed, not what the Lord had done *by* them, but what the Lord had done *with* them as their Companion, as their Fellow-Labourer. So, while you go to speak or persuade the people, you may be very weak, very feeble; you may be deeply sensible of your own shortcomings, and yet all the while He may be working in His power upon the hearts of men.

Tokens of Power.

Now *the hope.* What do we call our hope? Our chairman has spoken of the advance in India, and how things seem to be going on towards the end; and we are looking forward to the bright hope of that blessed day when our missionary work shall be over. I am looking forward to the day when all our ministering and all our missions will be finished, and when God will send forth a new agency. I delight to see all of you young people going out. May God help every one of you! I delight to see young men going out to preach Christ with heart and soul among the heathen; but the time is coming when all of us human agents shall be done with, when there will be a new agency employed for a new work. You will find that new agency described in Matthew xxiv., when He shall send forth His angels to gather together His elect from the north and from the south, the east and the west, from one end of heaven to the other. Now these elect people are being brought to Christ by human agency, by the proclamation of the word of God; and you are going forth to gather them in. What an honour and happiness! Then, when all God's elect are gathered to Christ, saved in Him, justified in Him, and standing ready for Him, when the moment comes, and the trumpet sounds, there will be a change. Those mighty angels will be sent to the north and south, east and west, to gather together the whole company of God's elect that have been already brought unto Christ, some from the deep ocean, some from the living churches, some from the Zenana homes, amongst which you are going to labour; some risen from the dead, some transformed whilst still living without tasting death, and to collect all into one great and glorious company, that every eye may be fixed upon one object—the glory of the blessed Saviour come again to take His kingdom. There is your hope, and if you are looking forward for Him to come, look forward also to the day when those for whom you have prayed and laboured, for whom you have wept and toiled, and asked the prayers and sympathies of all who love the service of the Lord, when they will be "your joy and crown of rejoicing at that day." Is not that something to hope for, to look forward to? Is not that a gathering the thought of which may heal the pains of separation? Oh, what a gathering! No more of the many hindrances which now upset our work, no more of disappointment and anxieties, for the Lord Himself will have taken the whole into His own hands; and every soul—

Rev. Canon Hoare.

The hope.

A new agency.

Rev. Canon Hoare.

unknown, it may be, to man—every individual, every one of God's hidden ones, whom man can never count and never gather, shall be brought together into one grand union before the throne of God. Then "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Let this be your hope, and may it "cheer your hearts to the end of your course."

Dr. Weitbrecht.

Dr. Weitbrecht briefly addressed the ladies, giving them his dear mother's farewell message, as those who were about to enter on what had been her lifelong work.

Hymn No. 29 was then sung, and the Rev. D. H. Hankin concluded in prayer.

"Revive Thy work, O Lord,
Thy work of quickening power."

THE UNITED KINGDOM AND THE COLONIES.

THURSDAY EVENING, *October 7th*, 1886.

THE last evening of the Conference was fittingly devoted to the consideration of the claims of Home Work. After silent prayer, Hymn No. 13 was sung—

"All hail the power of Jesus' name!
Let angels prostrate fall."

Prayer was presented by Mr. THEODORE HOWARD. Hymn No. 37 was sung—

"Thou, whose almighty word,
Chaos and darkness heard."

The Chairman, Mr. PATON, gave the opening address.

THE CHURCH'S BUSINESS.

By Mr. ROBERT PATON.

Mr. ROBERT PATON.

WE have now come to the last public meeting of this most delightful Conference. God has been exceedingly gracious to us in providing such a rich treat. The addresses have fitted one into another just as if all had been arranged, as indeed it has been, by the Lord Himself. Personally I have felt very much stirred up, and I trust such has been the case with all of us.

It has been the habit of the Chairman in opening the meetings I have attended to review the fields of operation that were to be considered. We had "Missions in Bible Lands" this morning, and a most able review of work in these lands by my friend, Mr. Eugene Stock. Last night we had a marvellous bird's-eye view of Africa, with its 200,000,000 waiting for the gospel, and of the work begun at the various stations in that dark Continent. I am not going to attempt a review of the work in the United

Mr. Robert Paton.

Kingdom and Colonies. Many of us—I trust all of us—are familiar with what the Lord is doing, at least to some extent; but I should like just to say a word or two. In Luke xix. 12, 13 we read: "A certain nobleman went into a far country to seek for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." We are all familiar with the parable; but have we all laid to heart these words, "Occupy till I come"? They are the words of our Master and Lord, who has a right to speak to us with authority, and who in His absence from us has surely the right to expect that His command will be obeyed. We often quote the passage, "Diligent in business, fervent in spirit, serving the Lord;" and this business is supposed by many to mean our worldly business, our secular affairs, but I believe it means the business of the soul—the only real business. "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." It is often stated that in this country the labourers are so numerous that they tread on one another's heels. It may be true to some extent; but look at London, and what do you see? Where can you find such a mass of godlessness? and, as a matter of course, such an amount of human misery on the face of the earth! Go to the Strand with its theatres, to our fashionable Regent Street, and many other streets and squares of our wealthy West End to-night, now, and say whether it is not so. And then go to the East End, to its slums, and tell me if your heart has not been moved to its depths by what you have there seen. I have been to many of the capitals of Europe, and have been over a great part of India, but I have never beheld a spectacle that has moved me more than this great London! "Beginning at Jerusalem." Have we touched the mass of ungodliness in this city? In spite of all our agencies, we have reliable statistics which tell us that not 3 per cent. of the working men ever cross the threshold of our church, chapel, or mission; and taking all classes, there are not 20 per cent. that go near any place of worship. Shame on us that love the name of Jesus that it should be so! Surely, as we look abroad on this abounding iniquity on the right hand and on the left, we ought to cry to God for a baptism of His divine Spirit, that we may go forth to do and dare more for our blessed Lord than we ever have done. How is it that we are in this deplorable condition? I believe it is because we have not faith in the living God. We

A suggestive parable.

City scenes.

The Working classes.

talk to men about the religion we profess—about the Lord Jesus Christ. We say we love, but the talk does not go down into the hearts of those we address. Mr. Robert Paton.

A godly pastor, in a country town not far from London, told me some time ago that a gentleman—a medical man in a good position—came into his chapel one Sunday evening. He was astonished to see him there, as it was well known that the doctor was an infidel. The minister determined to call upon him the next day, which he did. During the visit the doctor said to the minister, "You do not really believe what you were preaching last night?" The sceptical doctor.

"Of course I do," replied the minister.

"You cannot possibly," said the doctor, "or you surely would have come to warn me of the awful consequences of such a life as mine, having lived as I have done in the town for ten years."

What could the minister say?

Surely this rebuke comes home to all of us. We ought to be more in earnest in dealing with those around us, and in making known to them the things of God. On the way to the Conference this afternoon I had a lesson given to me. I came upon two butcher lads with their blue frocks and baskets. One had in his hand a periodical of the vilest and most blasphemous description, the name of which I will not mention. He had taken it from the other young man, and was seeking, as a lover of the Lord, to dissuade him from reading such polluting publications, and making known to him better things. I fear our eyes are not open to the fearful havoc that is being wrought by vile literature. We are now educating every boy and girl in our land. What will they read? Will they seek after the Bible, and the things of God? Never! The natural human heart is to-day, as it always has been since the fall, against God; and, as a matter of course, the boys and girls will go for the vile, the obscene, the socialistic, the atheistic literature now printed in such abundance all over the land. Let us follow the example of the butcher lad, and go to our brother with the gospel, and say to him, "Know the Lord;" and let us put something better into the hands of those who are reading trash, and the Lord will bless our individual efforts. Vile literature.

I examine a great many applicants for Christian work in the course of the year in connection with a society in which I am much interested, and I find by far the larger proportion of them have been brought to Christ by personal dealing of some Christian worker, or through some friend in the workshop, or some Personal dealing.

Mr. Robert Paton.

club; at the desk, or by reading some tract or book that has been put into their hands. I have just read a short sketch of Bishop Hannington, whose martyr death moved us so much lately, and I find it was through reading that blessed book, Dr. Mackay's *Grace and Truth*, that he was converted after he had entered holy orders, and had become vicar of a parish. I should like to see much more attention given to the Press as an evangelizing agency. Very little has been said about gospel literature during this Conference. I have been a member of the Religious Tract Society's committee for many years, and I then got an insight into the enormous influence of literature in our mission work abroad as well as at home. I feel persuaded we must do tenfold more in the near future than we have done in the past in the circulation of the Scriptures and gospel books and tracts.

The Press.

"Up and be doing."

In conclusion let me say, that if progress is to be made with the evangelization of the world, we shall all have to be up and doing—"the masses of the Church against the masses of the world"—for just in proportion to the faithfulness of the Church at home will missionaries be blessed abroad. We may have conferences and other schemes to advance the work abroad; but if we are not pushing forward the work at home, and holding up the hands of those in the foreign fields by our prayers and practical sympathy, success will not attend the Church's efforts. Let us seek more earnestly than we have done to do our part, to "occupy till He come."

THE WORK OF TO-DAY.

By Mr. C. Russell Hurditch.

Mr. Russell Hurditch.

I wish to say a few words about the evangelization of the world, and specially that part of it with which we are more immediately concerned—home work. I want to remind you of THE WORK THAT IS TO BE ACCOMPLISHED. Now we are not left in doubt as to this. It is not the conversion of the world, but its evangelization; and, therefore, I want to remind you that that must be accomplished according to God's purpose before the return of the Lord Jesus Christ, for which return we are constantly watching and praying. He has said, "Go ye into all the world, and preach the gospel to every creature." There is our distinct commission. He has also said that the gospel "shall be preached in all the

Work to be accomplished.

world *for a witness* unto all nations: and then shall the end come." We are also told in Scripture what is God's purpose in the evangelization of the world; it is to gather out a people for His name. (Acts xv. 14.) "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." It is not the conversion of the world just now, but the preaching of the gospel, in order that God's purpose should be accomplished in the *gathering out of a people for His name.* That is what has been going on for the last eighteen hundred years. Though the gospel has not yet been preached in all nations or to every creature, still God has been steadily carrying on His work, and fulfilling His purpose of gathering out a people for His name; so to-day He is adding to the number of the redeemed. Then we have another purpose of this work; it is none other than the *hastening of the coming of the Lord Jesus Christ.* Peter distinctly exhorts the Christians of his day to be hasting the coming of the Lord Jesus Christ. (2 Peter iii. 12.)

Mr. Russell Hurditch.

The Church gathered out.

Hasting the coming of Christ.

Thus the work set before the Church of God is to evangelize the world, to preach the gospel in all nations for a witness, not necessarily for the conversion of the world, but, instrumentally, to gather out a people for His name, and to hasten the coming of the Lord Jesus Christ—that coming not taking place till the number of His elect is completed, and for the accomplishment of that purpose the gospel of the grace of God is to be proclaimed in all nations. Now let us keep this clearly and definitely before us individually, for each of us has a part in this most blessed work, and, having got an intelligent idea of these divine purposes, let us not lose heart, but go about the Master's work in faith and love, and, I trust, also having the confident knowledge of His presence and power.

Witnessing.

Now a word as to THE MEANS BY WHICH THIS IS TO BE ACCOMPLISHED. We are distinctly told that it is by "the foolishness of preaching that God saves them that believe;" "but how shall they hear without a preacher? and how shall they preach except they be sent?" The preaching of the gospel then to every creature is to be by men who have themselves been saved by the gospel; that is God's own way. He does not send angels to preach the gospel, He sends men. But God does not send unconverted men, He sends *saved* men or women—for I use the word as representing both men and women, and we have abundant testimony that He is using both; His name be

The means.

Men, saved, sanctified, sent.

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praised! The Lord gave the Word, and still greater may the company be of those women who shall publish it, whether in the Zenanas of India, or elsewhere. *Saved* men or women then are to be the instruments. It is not often that He saves people through their own sermons, as in the case where the Methodist discerned the new power in the preaching of the parish vicar, and shouted, "Praise God, the parson is converted!" It is not often a man is a preacher first, and a converted soul afterwards. God's way is first to save men by the power of the gospel, and then, being saved, the word to them is, "Let him that heareth say, Come."

Sanctified by the Spirit.

Such instruments are *sanctified* by the Spirit of God. It is not enough to be saved. God would have us know the power of the gospel, not simply to save from sin's guilt and condemnation, but to separate us from the world, from self, and from the things around us—to realize what it is to be separated unto God, so that from that moment we seek the kingdom of God and His righteousness, and in many cases to be *wholly* given up to His work, as Wesley said, with so much truth in his case, and it should be in ours—

> "'Tis all my business here below
> To cry, Behold the Lamb!"

Then, being saved and sanctified, we have to recognise that we are *sent*. God *sends* His servants. Jesus Christ reminded us of this in these memorable words of His, "As Thou hast sent Me into the world, so have I sent them into the world." And to every true gospeller, to every true evangelist, to every true Christian, seeking to promote the spread of the gospel, He says, "As My Father hath sent Me, even so send I you." We must be *sent*.

Saved and sent.

Therefore the great point with each of us to know is, first, that we are saved. We have nothing to do with preaching the gospel unless we are. We heard of a case to-day, at one of the meetings, of one who desired to enter missionary work; but when he was asked if he had been converted, he inquired what new doctrine that was. I entered a huge building the other day, and, looking around, asked the attendant how many conversions they had witnessed there lately. "Conversions," he replied, "we do not believe in that sort of thing here." Well, a man must be saved and separated by the grace of God, to Him and to His work, if he is to be sent to preach the gospel; for him to live henceforth must be Christ.

Then when we get to this we realize our calling and get our commission from heaven, and are sent out to do the Master's business; sent by Him who said, "Wist ye not that I must be about My Father's business?" and in the end could say, "I have finished the work which Thou gavest Me to do." If it is the case with you, beloved hearers, that you are saved, what a mercy! You owe an eternity of praise to God for that. If you are sanctified and separated to His blessed service, then you should be ready to be sent anywhere in His precious work. Surely His mercy in saving us calls for whole-hearted surrender, and should lead us to say—

Mr. Russell Hurditch.

Our commission.

> "Lord, take me, body, spirit, soul,
> Only Thou possess the whole."

But now mark the DIFFICULTIES IN THE WAY OF THE ACCOMPLISHMENT OF THE PURPOSES OF GOD. First, there are the obstacles *without*. There is the natural indifference of the human heart; and we are seeing something of that in this country and in the Colonies, as well as in the great heathen lands to which our attention has been called in the addresses at this Conference. What indifference on the part of people generally to the great realities of God and of eternity! There might be no God, and they would live just the same kind of life; there might be no heaven to gain or hell to shun, and they would live pretty much the same as now. They are fast asleep, utterly indifferent. Oh, what a sight the world is to a soul whose eyes have been opened by God, and who has been delivered from the state in which he was by nature! How awful it is to look around on the world, to see the millions in this city of London, living as if there were no God, no heaven, and no hell! Oh, may God impress us with the fact that men are thus utterly indifferent about this greatest of all questions, and make us wide awake about it; seeking in the light of eternity, of heaven and hell, to arouse our own souls and the souls of others on this great subject!

Difficulties.

Obstacles without.

Indifference.

Another obstacle is the opposition of science, falsely so called. We are met on every hand with this just now; Huxleyism and Spencerism—the negation of everything. We meet it every day. Why, a man said to me at a certain hall lately, "My dear friend, I admire your zeal and earnestness; but you are fifty years too late with your theology, it was all exploded long ago." He was an agnostic, a know-nothing. Like this man, many in the counting-houses and the schools talk at second-hand. That is a great obstacle

Scepticism.

Mr. Russell Hubbard.

in England at this time; and not in England only, but in the Colonies too. A friend wrote to me last week, "While Christians are slumbering, Ceylon is being flooded with evil literature; tons of infidel publications coming over to us in shiploads." That is a solemn state of things, and yet it is true. To many the infidelity of to-day appears so unanswerable; it is indeed an obstacle to the spread of the gospel.

Obstacles within.

Then there are obstacles *within* the professing church. There we find formalism, and multitudes are carried away by this; yes, even true Christians sometimes. Then we have ritualism and rationalism turning so many aside from the straight paths. Not only so, but we see the worldliness of professing Christians, and the disunion among God's own people, bearing such sad fruit on every hand. When we think of the disunion of God's own people it should make our hearts bleed. With one blessed hope, knowing the one loving Saviour, endued with the one quickening Spirit, and going to one glorious home, yet having so little in common, so many Christians keep off and stand aloof. Remember when God's people were blessed in olden time, it was when they "dwelt together in unity." Thank God for the unity often witnessed in this and kindred places! But this disunion is indeed a mighty obstacle. Why, a friend from the Colonies told me to-day that sectarianism in Australia was worse than at home. It must be very bad indeed, for I could tell you of many incidents to show how sad is this spirit of disunion in this country, and how Christians will not work together.

Ritualism, rationalism, worldliness, disunion.

Prayerlessness.

Then there is the prayerlessness in our churches. How sorrowful it is to hear of instances where the prayer meeting has entirely ceased. There are churches without a single weekly prayer meeting. The other night I went to hear that honoured servant of God, Mr. Spurgeon, and we got to the prayer meeting. When I heard how these brethren prayed I said, "This accounts for it. No wonder, when men pray like that before the service, that God's blessing is so manifested with the preaching." When on the Monday evenings 2000 people assemble for prayer in the Tabernacle, no wonder the sermons are full of power. No wonder Archibald Brown has such gatherings and such blessing, when a thousand people assemble for prayer, laying hold of God. Prayerlessness is the secret of the powerlessness of the churches and pulpits. If you want to find where the real life in any centre of work is, go to the prayer meeting; that will indicate

the state of things very clearly. What failures our united prayer meetings often are! A doctor of divinity may preach, a Moody or a Sankey may come, and the place will be crowded till they go; then the meetings fall away. It is well for us to look this thing in the face. This prayerlessness is an obstacle to the advance of the gospel to-day. Mr. Russell Hurditch.

You remember the revival of 1859–60—some here at least will remember that time. You know how all through the night watches, till the morning sun had risen, Christians often continued praying, and the blessing came. There was prayer in the power of the Holy Ghost. If by God's grace this prayerlessness in the church were broken down, if we gathered in larger numbers, and were more fervent in supplication, we should see times of reviving again. There is machinery enough. Look at the churches and chapels erected, and many half empty because there is no prayer and no power.

Then, again, there is unconsecrated wealth in the church. For 1800 years the gospel has been in the world, and still the greater part thereof is not evangelized. There are millionaires in the church whose wealth might well be spent in the circulation of God's truth; but there are others than millionaires who do not give even a tenth of their income. Alas! this matter of consecration must also be met and looked fairly in the face. If we were all found bringing the tithes into the storehouse, then might we expect the windows of heaven to be opened. I do not know if I am right, but I think Mr. Wilkinson reads it thus: "Prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing till heaven itself be exhausted." Unconsecrated wealth.

Well, then, let us consider THE SPIRIT IN WHICH THIS WORK SHOULD BE CARRIED ON. It should be in a spirit of *grateful love*, with a sense of our indebtedness to Christ. What did Paul say?—"The love of Christ constraineth us." How can we contemplate the great theme of Christ's redeeming love, and not work for Him! Those Christians who are not at work in any field have surely never yet understood the character of that love, have never yet been constrained by the subduing power of Christ's love. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and The spirit in which to work. Grateful love.

Mr. Russell Hurditch.

rose again." (2 Cor. v. 14, 15.) Oh, if we could but realize what that love of Christ was that led Him from the heights of heaven to the depths of Calvary, from the glory of His throne to the humiliation of Golgotha, all for us! Should we not truly say—

"Drops of grief can ne'er repay
The debt of love I owe.
Here, Lord, I give myself away,
'Tis all that I can do"!

Humility.

Then, again, it must be in a spirit of *deep humility*—real, not mock humility—that accounts itself nothing but a poor sinner saved by divine grace, that looks up from self-abasement and says, "Lord, what wouldest Thou have me to do?" and goes forth in the consciousness that we are nothing apart from divine grace. Depend upon it, God will then use us, whether in heathen lands beyond, or at home, or in the Colonial Empire. Let us ever remember that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence."

Indomitable courage.

Then we need the spirit of *indomitable courage*. God wants courageous men. He said to Joshua, "Be strong and of good courage." One of the devil's most successful plans is to get the courage out of the Lord's servants, and he often uses God's own people for this purpose. But if we have our work from God, let us stick to it; and stick to it with the courage of men who know that their work is from God, and who will do it in spite of all who oppose. Mr. Moody rightly said, "God never uses discouraged men." If you want God's workers to be useless, just get them discouraged; draw a long face, and by your cold and criticising words and looks drive all the courage out of them, and then they will be of little service in the work of the Lord. Oh, friends, God wants us to be strong and of good courage. You remember how in Deuteronomy xx. all who were faint-hearted were told to go back, lest they made their brethren's hearts to faint. God did not want them. Men so full of self and of their own thoughts that they cannot go forward must fail. If, with faith, we boldly say, "I can do all things through Christ which strengtheneth me," the Lord will use us then.

Unflagging zeal.

Once again, our spirit must be one of *unflagging zeal*. "It

is good to be zealously affected always in a good thing." It is good that the Lord's work should be carried on with all our heart and soul. We should do it—how? Feebly, spasmodically, irregularly? No; but with all our heart and strength. As Mr. Spurgeon has said, "My brethren, ram yourselves into the gun." You know what he meant—ram the true shot of the gospel into the gun and throw yourselves with unreserved zeal into the firing of it. Well, we want to get this spirit. There are so many half-hearted workers who seem to lack the fire, the zeal, the energy—call it what you like. We want *go;* workers who shall not turn back in the day of discouragement, or in the day of battle; workers ready, when men criticise and condemn, to stand in the gap full of holy courage and untiring zeal. Mr. Russell Hurditch.

Then lastly we must be full of *expectancy of results.* Many do not expect to see conversions, while some are content with but very few. And, notwithstanding that one of the greatest and most eloquent preachers from America was pleased to tickle the ears of his audience the other day by laughing to scorn the idea of immediate conversion, we have the Bible in our hands, which teaches us to expect this result. Paul says that he was sent to preach the gospel to the Gentiles, "that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith;" and the other apostles speak of conversion and immediate salvation. When we have a message of that kind, let us have expectancy of result. Expecting results.

I have only time to add one word as to THE POWER BY WHICH THE DIVINE PURPOSE IS ACCOMPLISHED. Not by our power, or courage, or zeal, or faith, but by the power of the Holy Ghost. "Not by might nor by power, but by My Spirit, saith the Lord." "Tarry ye in the city of Jerusalem until ye be endued with power from on high." The power.

Look at this London to-day; think of the solemn testimony borne just now, that not one in four of its population attend any of those places erected for the worship of God. But our plans need altering. The masses fight shy of churches and chapels, which are often built at enormous cost; vast sums are spent on ornate buildings that would be better employed in erecting plain convenient mission halls and in sustaining living agents. Well, after a quarter of a century's experience, I can truly say that the people were never more anxious to hear the gospel than they are to-day. Where the gospel is preached earnestly, with the This great London.

Mr. Russell Hurditch.

good old ring of the Book about it, men will come and listen. Not to my praise, but to His praise, I tell it. I have seen thousands converted and pass into the fellowship of the church of God during these last twenty years in London and the provinces, and what I have seen you may also see. There are halls where the gospel is preached, holding from six hundred to five thousand people, and these are for the most part filled every Sunday. Go to Mr. Charrington's large hall in the East-end, and see how the people are thirsting for the gospel, and ask yourself whether you may not seek, by the power of God, to bring this glorious gospel of salvation to some of the dying thousands around you.

People eager for the gospel.

Let us go forth.

God grant you may go forth impelled by that power for which we have been supplicating here to-night, and encouraged by all the evidence of six thousand years, and having your zeal awakened by the wide doors, everywhere open before you, go forth saying, "Here am I, send me." Give Him no rest till He send you. Then you will have that great joy—and there is none like it—the joy of winning souls day by day, till they come as a great host, thanking God that they have heard the gospel through you. They shall be your crown of rejoicing at the coming of the Lord Jesus Christ. May God bless you all, and stir every heart to do something for Him during the little while "till He come."

Mr. B. Broomhall read an extract bearing on the spiritual destitution of London, and the influence on the world which a truly Christian London would exert.

GOD'S INSTRUMENTS.

By Rev. F. B. Meyer.

Rev. F. B. Meyer.

I feel, dear friends, that these moments are perhaps the most solemn of any we have spent during these three happy days; and I cannot but trust that some word which may be spoken may be the means of bringing to crystallization the thoughts and resolves which are now floating in the hearts of many. May I specially ask all those who are in touch with Christ, that their prayers may ascend to God, asking that the closing words of this Conference may lead many to yield their lives to His glorious service?

Crystallization of purpose.

It is surely very wise to consider the question of the United Kingdom and the Colonies at the close of this Conference, and I will show you why. Very often when you are in a mountainous country, and look towards the distant hills, you will notice two which seem to belong to the same chain, and to be standing side by side; but when you come nearer to the first, you find there is a chasm between it and the next. So when our Lord Jesus Christ was speaking to His disciples upon the Mount of Olives, He described in the same discourse events which were to happen at two great crises. He did not say how far these crises were apart. He spoke of them in one breath, and did not reveal that a long chasm, called "the times of the Gentiles," was to interpose. The two events which He described were—first, the fall of Jerusalem; and second, His own coming at the end of the age. Using words applicable to each crisis, He said that before the end came, in either case, the gospel should be preached in the whole world; *i.e.* the whole Roman world of that time, and the whole world as it lies before us to-day.

Rev. F. B. Meyer.

A great chasm.

Now I want to remind you how it came about that the gospel of Jesus was proclaimed so easily in the Roman world, between the Lord's ascension and the fall of Jerusalem, in which that age closed. Was it not due to the fact that the Roman Empire was one great colony? Let us go back for a moment and try to understand the state of the world at that time. There had first been the golden-head kingdom—that kingdom of Babylon which had brought the vast territory of the known world beneath one sway. Then came the Medio-Persian Empire; and in that colossal empire the organization was so perfect, that in nine months the decree of Ahasuerus for the preservation of the Jews was carried over its one hundred and twenty-seven provinces. Then arose that great empire of Alexander, spreading everywhere one flexible and beautiful language, perhaps the most perfect for expression of thought that the world has ever seen; and so the Greek language was spoken north, south, east, and west, and notably at Alexandria, where the Hebrew Bible was translated into Greek, that having become the language of the time. The Greek Empire having served its purpose, gave place to the iron empire of Rome; and, and as those who have studied history and the New Testament know, under that empire there was one law throughout the world, one coinage, one administration, and one system of government. Its ships sailed on every ocean,

The Roman Empire.

Preparing the way of the Lord.

Rev. F. B. Meyer.

its standards glistened in every land; and to be a Roman citizen was to be safe amongst barbarians or civilized, bond or free. Anywhere and everywhere there was protection to the man who could say, "I am a Roman citizen."

Now it was because this vast empire had brought the whole Roman world so really into one that it became possible for the early disciples to carry the tidings of salvation in their time over all the known world, and when that purpose was fulfilled the Roman Empire was dissolved and broken up.

The advent of the Lord.

Now the purpose that was thus served at the end of that age, which had its consummation in the fall of Jerusalem, is being served in our own age—which, as we believe, is soon to be consummated in the advent of our Lord—by our own vast empire of Great Britain and her Colonies, together with her sister nation of the United States. The Anglo-Saxon-speaking people are surely doing to-day the very same work in the world that the Roman Empire did in making it easy for the evangelists to pass from land to land with the gospel of our blessed Lord. Is it not so? Our ships are known on every ocean, our telegraph wires link the whole world to London, our posts run to and fro everywhere, our citizens are respected, and our coins accepted in every land. There are few races which have not been actually touched by our Colonies and our commerce. The present Indian and Colonial Exhibition is a witness to this. On every side men of many tribes and races, and speaking many different tongues, have been brought together under the same roof, by the fact of the huge colonizing influence of that land to which we belong. All this has made it easy for the Christian evangelist to go forth with the story of the cross, but at the same time it has laid upon us ever-growing responsibility.

The close of that previous age was marked by a great dispersion. Those early Christians who were brought to the Saviour in the holy city clustered together, and did not dare to venture forth until there came the persecution which arose on the death of Stephen, that sent them north and south, east and west. A few of them went to Antioch, and founded the first great missionary church. Now a similar dispersion is surely imminent for English-speaking Christians. Only let us not wait until we are driven forth as they were, but let us go forth gladly and voluntarily, carrying the good tidings of great joy. To this end the churches and the several congregations of Christian people

Dispersion imminent.

should be prepared to send out of their ranks some of their members who should go forth and be maintained by their fellow-believers at home. We want to see Christian people, to whom God has given a comfortable competence, going out and maintaining themselves as missionaries in foreign parts. We want to see Christian artizans, able to support themselves by their craft, going forth to evangelize distant lands. We want to see Christian clerks ready to go out and take situations in the godless seaports of China, that they may witness for Jesus. We want to see men and women tearing themselves from home influences and home comforts, and going forth to take nothing from the Gentiles, but to preach among them the unsearchable riches of Christ. Rev. F. B. Meyer.

Now may it not be that in this audience there are some full of thought, and pondering deeply in regard of this matter? You came to these meetings from curiosity, attracted by the subject, and prepared to get what information you could for future use; but as you have come day after day strange thoughts have stirred within you, and your life seems to be on the balance, whilst you long for some word to give a definite direction to your future life, and it may be that that word is about to be spoken to you now. When St. Paul knelt in the temple he was in a trance, and the Lord said unto him, "Depart: for I will send thee far hence unto the Gentiles." Well, it may be that in the silent hush of this meeting to-night to some longing, yearning heart the voice of Christ has come, and is heard saying to you, my brother, my young brother, standing upon the threshold of life, or to you, my sister, "Depart: for I will send thee far hence unto the Gentiles." Oh that it may be so for His name's sake! "Depart far hence."

Now we want as missionaries the very best, the pick of men and women—those who are leaders among the people. When Saul of Tarsus was first converted we may suppose that there would have been a conference to know what to do with him, and many might say, "He was brought up at the feet of Gamaliel, an erudite man, able to follow out trains of thought, and an eloquent man. We want such a man at home to meet the Rabbis upon their own ground, and to mix with the upper class to which he belongs; we want this new convert at home, he shall be our apologist." But while they were proposing their schemes, away there in the temple, God was disposing of him in quite another fashion, and saying, "Depart: for I will send thee far hence unto Wanted: the best.

Rev. F. B. Meyer.

the Gentiles." And Paul spent the best years of his life as an itinerant missionary, founding new churches. Well, we want men of oratorical and argumentative power like his.

The "nobodies."

But we do not only want such men. We want the nobodies of the church, those who think they are of no use at all. God can make use of them, for He loves to take the broken reeds and make them pillars for His temple. He loves to take worms, that with them He may thresh the mountains and beat them small, and make the hills as chaff. He loves to take a Gideon, the youngest son; a stranger, with an ox goad; a Samson, with the jawbone of an ass; and a David, with a sling. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Think of God's army. He has sworn to bring to nought the things that are—the huge idolatries, the vast systems of thought, and all the mighty powers of darkness that oppose the kingdom of His Son. And here shall pass before you God's army. Mark, it well deserves your careful thought, these five squadrons. Here comes the first squadron. Look at the banner which they carry. These are the fools, "*The foolish* things of this world;" but they are God's chosen ones. Behind them is the second squadron, and on their banner is their name—"*The weak* things of the world." Here they come—frail women, little children, men with a limp like Jacob's; but they are God's warriors. Here comes the third squadron, bearing a banner with a strange device—"The *base* things of this world." And following them is the fourth squadron, with their banner—"*Despised* things." Men at whom you curl the lip of scorn, who have never shown any ability, who have had no training, men whom you would have thought the last in the world to do a single stroke of successful work for God, yet these are the instruments He uses. And now for God's rear-guard, God's picked warriors—the flower of chivalry. Who are they? The nobodies, the things *which are not.* These are the instruments by whom God will bring the world to Himself. Why? Because God can do without our strength, lest we begin to vaunt ourselves. He must have room to work, room for the display of His power; a low platform, that all the glory may be to Him.

God's great army.

A sum in arithmetic.

I want you to do a sum in arithmetic to-night. Add together 0 and 1, how much is it? Is it not one? Now add 0 to 1000, how much is it? Is it not 1000? Then add 0 to 1,000,000, is it not 1,000,000 still? Well, I want you to add 0 to Deity, how

much is it? It is Deity. It is not our strength God needs, but our nothingness. We must only take care not to be a cypher on the wrong side of the numeral. Put it on the right side, and you multiply tenfold; but put on the left hand you diminish at an equal rate. Let us be on the right side of God, so that His work may not be impeded but forwarded by us. Rev. F. B. Meyer.

You then who are feeling utterly helpless and useless take heart, for you are probably the very ones that God can use the best; but before you offer yourselves, remember there are four conditions to be fulfilled:

1st. Your eye must be on heaven—"I saw the Lord . . . high and lifted up." (Isaiah vi. 1.) And you must look not only to God, but must mark the proportion of heavenly service. "With twain he covered his face, with twain he covered his feet, and with twain he did fly." Two-thirds of reverent worship and one-third of active devotion, so at last will you drink in the spirit of heavenly service. The eye uplifted.

2nd. Your soul must be in the dust. "Woe is me! for I am undone." Do you realise your nothingness and helplessness and sinfulness to-day? It is when a man gets low down in the dust, so that he feels himself the chief of sinners or the least of saints, when he cries, "Woe is me! for I am undone." The soul bowed down.

3rd. Then is he ready for the third condition of having the coal of fire upon his lips. He came, "having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth." Do you know that? Have you lifted your lips to that burning coal to be purged and set on fire? Do you know what it is to have the fire in your heart, so that you cannot forbear? Lips touched.

4th. Then the fourth condition is, to lay your will upon the altar. "Here am I, send me." Well do I know if you try to do that to-night the devil will try his best to dissuade you. "How would you like to be sent to the deadly climate of the West Coast of Africa? How would you like to go to the Arctic snows? How would you like to be sent to the Chinese, for which you have such a special aversion?" And so you are inclined to stipulate with God, and say, "Anywhere but to such-and-such a place." God will not have stipulations. What He wants is, that we place ourselves on His altar, saying, "Here am I, send me," without one single reserve. But you say it is impossible for me to be fully willing to go anywhere. Let me give you a holy secret. The will surrendered.

Rev. F. B. Meyer.

Tell God so, and that you are willing to be made willing. He will bend your will for you. He will take it and make it flexible, and shape it according to His mind. He will not break the bruised reed, or quench the smoking flax.

Yield yourselves then to Him to-night. There will be an opportunity given you after the burning words yet to be spoken. Come and join with others, saying, "Heavenly Father, I am ready to stop or to go, to stand up or to sit down; aye, or to lie down if Thou will. Send me north, south, east, or west, it is all one to me, if only I may be used by Thee." Let us open our hearts, and let the Son of God in, that He may weep through our eyes, love through our affections, think through our brains. We can never get a missionary spirit by simply sitting in meetings and listening to speeches, never. The only way is to get the first great Missionary to come and live within us. Let us then admit the Son of God to-day, that He may infuse His own passion for dying men into our being, and thrill us with His thoughts of love towards a perishing world.

Daily faithfulness.

Then, again, let us do the little things—speaking a word for Him in the tram, or street, or wherever we have the opportunity. Let us remember that the man who has refused to use little opportunities will never get larger ones. If you refuse to look after your few sheep in the wilderness, you will never be the shepherd of Israel. If you do not bear witness in Jerusalem, you will never be called to bear witness in Rome. If you are not faithful in the least, you will never have a chance of being faithful in much. If you are not careful of the five talents, you can never be the ruler of ten cities. Do not get into bondage, but keep your eye upon Christ. Remember that from morning to night your soul must be stirred with one thought—not to push a church, not to increase a denomination, not even to save men, but first and foremost to do His will, to promote His glory, and to magnify His name, whether by life or death.

After this address Hymn No. 18 was sung—

"Stand up! stand up for Jesus!
Ye soldiers of the cross."

The closing address of the Conference was given by Mr. Radcliffe.

A CALL TO THE CHURCHES.

By Mr. Reginald Radcliffe.

Dear Friends,—Had there been time I would have liked to have read to you some lines from Dr. Duff, declaring how we in Scotland and England have got into a state of dislocation,* that whilst we are building churches and chapels in this country, and spending our money upon them, at least nine-tenths (it would be better to say almost nineteenth-twentieths) of that money would have been spent upon the far-off heathen, if we had been following Christ's directions; and thus it has come to pass that we are in a state of dislocation, and you know when a man has his thigh dislocated it is very difficult for him to walk. The Dean of Llandaff says very truly, that when we forget our own people, and think generously of those people whom the Lord would have us think of, then, and not till then, can we get a blessing upon London. It is when we begin to remember the Lord's command, to think of the far-distant ones, that we may expect to get a blessing on our own little England. When one thinks of our land full of such papers as that boy had of whom we were hearing from the Chairman, no wonder, I say, that our city and our land are full of licentiousness, and some of our streets a disgrace to any heathen town. No wonder that when we print Bibles and sell Testaments for one penny the blessing of God is not with them. The people do not even buy them. We do not need any one to teach us this, we have it so in God's own Word. We read in Haggai i.: "Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I

Mr. R. Radcliffe.

A state of dislocation.

The Dean of Llandaff.

"Because of mine house that is waste."

* See "Inverting the Divine Order," by Dr. Duff, *Missionary Band*, p. 87.

Mr. R. Radcliffe.

will take pleasure in it, and I will be glorified, saith the Lord. Ye look for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."

Tithes not brought in.

Someone has already referred to bringing in the tithes into the storehouse, that the windows of heaven may be opened. But we are not bringing in the tithes, we refuse deliberately to do so. When a Conference like this is called to consider the evangelization of the world, that would turn our stores into world-wide blessings, the place is not filled. There are not 10,000 people coming rushing here to learn about what is occupying the eager, longing heart of Christ. If He had compassion upon the bellies of these 5000 people who were only hungry for a bit of bread, He has ten thousand times more compassion upon the perishing souls of the millions in India and Africa. That black account our beloved friend gave us last night, when he took us over that map of Africa, is only a part of it, only a bit of heathenism.

The need of personal surrender.

Now we do want to have a word with you; not so much about the heathen as about surrendering yourselves to the Lord Jesus Christ. It may be to stick here, or it may be to go to other lands; but let this be a night for decision, let Christ enter into every heart; ground your arms at His feet, and let Christ in. Yield to Him implicit and instant obedience, and we will not trouble you about going to the heathen, or going anywhere. Let Him be King of every man and woman in the place to-night. What a mean sort of thing it is to receive Him as Saviour, to cleanse away our sin, and not to let Him reign within. Let Him be King here over each heart, and there will be a shout that will lift the roof off this hall, and the effect will go throughout London. You would not need the press or the newspapers to tell them about it. We would then become a blessing to this great city, and God would get many of us out of London, and send us to the ends of the earth.

Our beloved brother last night only touched a little bit of

this black catalogue. Follow me for a moment. It is said that now, after one hundred years of labour, since Carey went to work to rouse the churches of this nation to have a little pity on the heathen, we have won from the Mohammedan and heathen world three millions of converts. But the missionaries here will begin like a doctor to dissect the three millions, and very speedily will they dissect it. They will tell us that out of that number only a little over half a million—that is, about the population of Liverpool—or, if very liberal, they may say three-quarters of a million, are communicants. Where are your three millions gone to? They are only members of the community, like our church-goers in London. These three-quarters of a million are all that has been won from the heathen by one hundred years' labour.

Mr. R. Radcliffe.

A hundred years of missions.

You will recollect that a little while ago the Church Missionary Society issued a little pamphlet, and showed that our nobility are contributing almost nothing for the work of the heathen through this Society. Come with me a step further. A minister came to me after a meeting at Alexandria, near Glasgow, in the house of dear young Orr-Ewing, who threw up his business and is now labouring in China, this minister came to me and said that in the Free Church of Scotland there had scarcely been any settled ministers who had got churches and had given them up and gone out to work among the heathen. Some young men who would have become ministers, and some who had not got churches have gone; but where were the settled ministers? Well, you know, after Carey aroused us, we could not get any clergymen of the Church of England to go out. We had to borrow men from Germany, whilst we supplied the money. But you may say, "That was only at the start." Come down then to this evening. Where will you find beneficed clergymen of the Church of England, who have given up their "livings" and gone to the heathen? and the Nonconformists are just the same.

How the wealthy give.

Ministers and missionaries.

Well, now, see how the devil has been stopping God's work. We are almost all alike. Where are the laymen who have gone at their own expense until in very late years? They have gone to India—Scotchmen and Englishmen—and made fortunes, it is true. Where, until lately, had we any sisters going out? Here again we were deluded by the devil. I go back to the clergymen and ministers, to show you how the devil has thrown hindrances in the way of the work. They have not only not gone themselves, but they have made a sort of rule that no young man should

What of the laymen?

Mr. R. Radcliffe.

go out until he has gone through a long college curriculum. One barrier after another has been raised, and thus the devil has been shutting us out from the heathen. If we look at the Jews, we have had them scattered amongst us in our large towns in England; we could have gone across the street, so to speak, and told them about the Saviour, so that many of them might have been converted. Yet we wonder that we have such things going on in London as have been referred to this night. I would say, we must not expect anything else until we begin to obey the Lord Jesus Christ. Then we shall see a mighty flood of blessing. I trust and believe it is coming.

Chinamen to stir Englishmen.

I do not know that within five or seven years we shall not see on this platform and in the pulpits of our churches a lot of Chinamen coming to speak to us English, to tell us that Christ has come into their hearts, and to ask us to be wholly consecrated and surrendered to Christ, because in China they have received Christ, not only to save them, but to dwell in them. And so too from Central Africa we may see black natives, who have received Christ; and He has washed them white as snow, and under the black skin their hearts are white and clean, and these natives from Africa are ready to go anywhere and everywhere for Jesus. They will come to rebuke the evil life in our nation, and to teach us our duty to the perishing heathen. I believe we may see Chinese and Indians and Africans—men filled with the Holy Ghost—shaking us laymen and clergymen in our assemblies and conferences, from archbishops and bishops, down to the lowest and humblest of us; the moderators of assembly in Scotland, down to the humblest there. I tell you, in the name of the living God, we want shaking too; and not only so, but bringing down into the very dust: then the Lord shall lift us up. Oh, brethren and sisters, my heart longs for you, and for myself, as I speak, that we may be brought low, that Christ may be manifestly King to us and in us, that we may be filled with joy, with the Holy Ghost, and with power.

A shaking wanted.

Believes a great work is approaching.

Now I tell you what the Lord does make me believe; it is this: I do believe He is going to make bare His mighty arm in India, and China, and Africa; I believe they are going to hear His voice. These black sons, and red sons, and yellow sons, they are going to have that arm of power which has been dishonoured in London, in the churches and amongst Nonconformists, for I speak alike of all; we have been dishonouring the Lord, He has been

wounded in the house of His friends. We have wounded Him when we should have been full of power, and we have been laying our heads in the lap of Delilah, and wist not that the Holy Ghost has departed from us. You will never convert the world by culture or education, you will never evangelize the world by anything but by the power of the Holy Ghost. Oh, come, let us be just what He has been asking us to be, as little children! Let us lean upon the power of the Holy Ghost, made nigh by the blood of Jesus. Make bare Thine arm, O Lord; come forth as a Man of War, and overturn, overturn till Thou art magnified! He shall use the base things. Well, black negroes would be considered here the base things; let us have them: the Chinese would be thought the base things; let us have them. When you look at the greatest savages on earth, at the most degraded form of men, who I have heard have faces like monkeys, if they have hearts filled with the Holy Ghost; let them speak to us if the Lord has laid His hand upon them, and we are hungering for God to speak. When our missionaries go to India, Africa, or China, are we not too apt to forget them? yet when our soldiers were in the Crimea we kept sending things to them—food, and rations, and supplies. Now I cannot say more; this Conference is met for a very special purpose, and I believe the Lord has blessed, is blessing, and will bless this gathering.

Mr. R. Radcliffe.

Wounding the Holy Spirit by disobedience.

God may use the negroes.

MISSIONARY INTELLIGENCE
AND
REGISTRATION.

THURSDAY AFTERNOON, *October 7th*, 1886.

Mr. J. E. MATHIESON. Considering a new proposal.

ON Thursday afternoon a meeting was held, presided over by Mr. JAMES E. MATHIESON, to consider a proposal as to a Missionary Intelligence and Registration Office.

After the singing of Hymn No. 2—

> "Ye servants of God, your Master proclaim,
> And publish abroad His wonderful name,"

prayer was presented by Rev. JOHN WILKINSON and Captain BARING, and the following addresses were given in explanation of the plan:

A FELT WANT.

BY MR. JAMES E. MATHIESON.

Mr. J. E. MATHIESON. Mr. Pennefather's plan.

THERE has been long felt by many workers a strong desire for some central place where information might be obtained about Missions at home and abroad, where persons desiring to offer themselves might be guided and warned if need be, and where, generally speaking, facilities might be given to those who might wish to find a place for work. I may say before dear Mr. Pennefather was called away he had some such thought in his mind, and proposed to Mr. Wilkinson to undertake a work of this kind, and to make Mildmay a place where information on the subject might be procured.

Now this thought has been exceedingly laid on the heart of Mr. Fry and Mr. Meyer. I believe many have felt there is a great need of such a place, where people may go for information as to work anywhere. Mr. Fry has, I believe, visited a great number of the mission-fields of the world, and is just the man for such an undertaking as this.

EXPLANATION OF THE PLAN.

By Mr. H. W. Fry.

H. W. Fry.

How it was suggested.

The way in which I came to take up this little work, or rather to take part in it, was this: I saw a letter from Mr. Meyer in the *Christian*, pointing out the want of some place where people determining to emigrate, and who were desirous of going where they could find openings to work for the Lord, could apply for information to guide them in the choice of a destination, and saying that information was very limited in this respect. It appeared to me a good suggestion; so I took up my pen and wrote a reply, leaving it to the Lord whether the letter should appear or not. There was no good in a mere suggestion unless some one took it up; so in case there was no one else to do it, I thought I would. Hence I suggested that anyone sufficiently interested in the subject should communicate with me if they felt inclined to do so. My letter appeared, and I had four or five answers. A few of these friends met, and we drew out between us a rough draught and a scheme, of which in its more mature form I am for the present acting as Honorary Secretary. The best way will be for me to read the circular about it, and offer a few explanations. We had some difficulty in fixing upon a suitable name—a name that would express something understandable. We chose one explanatory of our object rather than what one might like. We call it "The Missionary Intelligence and Registration Office, for the Registration of Missionary Information and the encouragement of vigorous Self-Supporting Missionary Enterprise in all parts of the world;" and the present address is 186, Aldersgate Street, London, E.C.

Preliminary consultation

The name.

The objects of this office are: First, To collect and put into practical form reliable information concerning spiritually-destitute and neglected places, as well as Christian work in operation throughout the world, and to disseminate the same through suitable channels.

1st object: Information

Both these objects are highly important and most necessary if missionary work is to be carried on properly. There must be such a central place where information connected with mission work can be collected and preserved for reference, so that when

H. W. Fay. we obtain information which we require we may use it, and it may be also available for anybody else.

2nd object: Labourers.

Second. To call attention to promising fields of labour, and to encourage all (men or women) who are willing to be used in the Lord's service for the evangelization of the world, and to furnish missionary information.

The workers at present in the field will never do missionary work as it ought to be done, will never do the work missionary effort was meant to accomplish. If we have to get the gospel to every nation and every creature, we shall never do it at the rate we have been going. The church, as a body, will not take it up, and individuals must take it up; but individuals have not the information necessary to direct them. When a man or woman feels led to go into the mission-field, it should not be in the power of man to say, "You shall not go." Yet that has often been done.

3rd object: Openings.

Third. To establish a system of correspondents in foreign lands, who will report on suitable openings for missionaries, self-supporting or otherwise, and act as referees to those who go out; also generally to keep the office furnished with suitable information, and to put those of the Lord's people who may travel, *en rapport* with Christian people in the countries they may visit.

There is a great deal of this sort of information that might be collected and made available, if it were collected and properly arranged. In my visits to mission-fields in out-of-the-way parts of the world, I am sure I have found that Christians would feel it the greatest privilege if other Christians would visit them and cheer them. It is very important work. I feel that Christians travelling should endeavour to be more useful in this respect, by encouraging labourers and looking up isolated missionaries. We know how even here in England ministers and others welcome a fresh voice. If this is good here, how much better in the mission-field, where the missionary stands very much alone!—To him it must be of great value.

4th object: To urge the claims of the heathen.

Fourth. To urge on Christian people throughout Great Britain and elsewhere the claims of the heathen, and their responsibilities respecting them, and to seek to infuse zeal and energy into the Christian public at large for the support of missionary enterprise with their means and influence.

Of course, we speak here of the Christian public, and we mean

the Christian public, as far as possible; but the public is made up of individuals, and it is to individuals we appeal to supply workers with means to carry on the work. H. W. Fry.

Fifth. To stimulate Christian congregations to seek representation on the foreign field by members selected, sent out, and maintained from amongst themselves. 5th object: To stimulate congregations.

We consider it a very important thing to get every congregation in the different churches to have their own missionaries. Is it too much to expect, because now many missionaries go out with very little to support them? It is not so much a question of finding means, as of finding the men who will go out for bare expenses, just enough to live upon. I believe there are many willing to go out for a very small consideration. We will do our best to provide the proper people, if you seek to provide the means.

Next come the departments already decided upon, though these will naturally lead to a great many more. We cannot do everything at once. We want to make a sound, if small beginning, and we hope many things will come to the front one by one. The departments.

The first department is a REGISTRY OF MISSIONARY EFFORT IN ALL PARTS OF THE WORLD.—This will embrace all evangelical work of whatever name, and be a permanent record of the same, available for all desiring the information. (*Vide* Form A.) A registry of missions.

Since I have been thinking about this matter, I have looked at reports from different parts of the mission-field to see what is going on, and I have seen the reports of missionary societies some of which I had never heard of before. If I had wanted to help them, I should not have known how to find them. To show how important this is, I may mention t had a letter from a lady who said she had entrusted to her a subscription of £5 for a particular mission, but could not find out how to send it. She did not know the address, how to send the money, or how to find out. Such things show the need of this agency, where all can apply for any such information.

Then a REGISTRY OF REQUIREMENTS.—This will be a means of bringing work before workers, and workers to the work. (*Vide* Forms B & C.) Requirements.

We want to introduce the work to the workers, and the workers to the work.

Then a REGISTRY OF EMPLOYMENT FOR MISSIONARIES.—To bring to the notice of Christian men and women suitable means of Employment.

H. W. Pay. livelihood, by which they may support themselves abroad, if necessary, while working for the Lord. (*Vide* Form D.)

Those who go abroad to be supported by the various societies or congregations, or who receive support from friends, will not need our assistance in this particular; but others, who are willing to go abroad and labour to support themselves, will of course be glad to know what suitable openings exist. Amongst these are railway *employés*, mechanics, professional men, and others, for whom such opening could easily be found. At present we have a letter stating that an engineer is wanted to work a steamer on the Congo, and do evangelistic work.

Communications. Then we ask communications from all who are in a position to further the objects of this office, or from all desiring information on various heads; as, though at present of course but little data has been collected, yet the enquiries received will be a guide to the information desired. Forms have been prepared which elaborate the particulars which should, as far as possible, be furnished in the case of every registration. These forms are four in number; viz.:

A. For the registration of any particular missionary effort.

B. For the registration of suggested openings abroad, where Christian workers may be profitably employed.

C. For the registration of Christian workers seeking a missionary sphere.

D. For the registration of opportunities of suitable secular employment for the support of missionaries.

These forms will be supplied on application to the Secretary at offices 186, Aldersgate Street, E.C.

Existing societies. This work is not to be put in rivalry against any of the societies, but to work in harmony with them all, and perhaps help them. We hope and believe that we shall be able to supply even the societies with a great deal of information; but we specially desire to put the public in possession of reliable information about the work being done, the work to be done, and also the best mode of doing it. Looking over the mission-field, we see the labourers, to some extent like regiments of soldiers, without any head-quarters Of course we all recognize the Lord Jesus Christ as our Commander-in-Chief; but we want some neutral place where all can compare notes and help one another, and we desire to provide such a place.

Details of forms. I shall just read you one of the forms of questions we have

had printed. Our reason for having these forms drawn out is this—when we write a letter asking for information, we may receive a long letter in reply giving perhaps a good many details we do not require, and omitting many things we wish to know; but with a set of definite questions before them we hope to get the exact information we require. Let us turn to Form C. We have tried to frame the questions so as to extract such information as anyone wanting assistance would require to have, so that they could form an opinion about the qualifications of anyone desiring to find such an opening. Suppose a missionary in India is looking for help—and many are seeking aid—we wish to have the information they will require. In this department we desire to collect and register, for easy reference, the names and qualifications of all men and women who are willing to devote themselves to missionary work abroad. Those wishing to be so used and registered, that the office may assist them in finding the opening desired, will please to answer very carefully and prayerfully the following questions, which have been purposely made somewhat searching, as it is important for all concerned that not only should it be known that they are willing to be used, but how far they are willing to go, how they are willing to be used, and what qualifications they may have to offer. Then we add, that the mere fact of a name being registered is no guarantee as to character. The questions are:

Necessary questions.

"1. Name and address. 2. Age and birthplace. 3. Whether married or single. If married, how many children, and age of youngest? 4. Do you enjoy good health? 5. Have you ever suffered from any serious illness or accident? 6. Is there any hereditary disease in your family? 7. Are your parents living? 8. Are those in authority over you—parents, guardians, &c., if any such there be—willing that you should take such a step as you propose? 9. What is or has been your trade, profession, or occupation? 10. What measure of success have you achieved in your previous calling? 11. Where were you educated? 12. What languages do you speak? 13. For what class of work do you consider yourself best fitted? 14. Do you propose to take up the work permanently, or for what period? 15. How much of your time do you propose to devote to it? 16. Do you expect to be supported? If so, to what extent? 17. Do you stipulate to go to any particular part of the world? 18. Is your preference founded on personal considerations, or otherwise? 19. In what

H. W. Fay. work for the Lord have you already been engaged?" These are all questions which will be useful to people seeking helpers. They will want to know all these things. "20. Have your efforts been sealed by the conversion of souls?" This is an important matter, because it is no good to send out people who have not had some sort of training in this country, or whose training has not resulted in visible fruit. "21. Have you been used in the strengthening of the Lord's people? 22. To what denomination do you or did you belong? 23. Do you stipulate that your future work should be in connection with that denomination? 24. When where you converted?" I heard of a case the other day showing the importance of this question. A man wanted to go out for a missionary society, but when people talked of conversion, he asked what new doctrine it was. "25. Do you recognize the distinction between the leading of God's Spirit, and sentiment, romance, inclination, wilfulness? 26. Are you sure that you are acting under the leading of God's Holy Spirit in thus publicly offering yourself for His work? 27. Are you determined to seek first the kingdom of God wherever you may go? 28. Are you willing, in temporal things, if necessary, to endure hardness and suffer loss? 29. Are you willing to work with your hands, or in any other way, to make a living, provided only you may have the privilege of systematically working for the conversion of souls to God? 30. Do you profess to be wholly 'set apart' for God's service wherever He may send you?" We want spiritual missionaries, men wholly consecrated. Of course, anybody can answer questions, but any society wanting help would also apply to the references given.

Not sentiment or romance. Personally I have visited most of the countries where mission work is being carried on. It is not necessarily a hardship to go out to the mission field. Some parts are doubtless very trying, but by no means all. The principal hardship is for those who go out with sentiments of romance—that soon evaporates. It is not romance, but real hard work for Christ that is wanted. It would be an excellent thing to send workers to the East End of London for a time before they go abroad. That would knock romance out of them, and fit them for real work.

Mr. Meyer. Rev. F. B. Meyer then said: I am sure we owe a great deal to those who have allowed us this opportunity of holding what must be called our inaugural meeting under this roof. I cannot but now hope that this is one of the thoughts of God,

which He has graciously permitted us thus far to carry into execution, because the project has already survived such an immense amount of adverse criticism. If a project is to live, I say, let it be criticised; and if after passing through this scathing fire of criticism it can still justify its existence, there is some hope that it will serve a good purpose in the world. Well, this scheme has passed through such a fire, and it now appears before you in its amended form. Mr. Fry has told you fully of the details, so that I need not detain you long; but I wish to say emphatically that there is nothing antagonistic to existing missionary societies: we wish to supplement the work, and bring workers and work together, and help those anxious to labour in the mission-field to find a suitable sphere of Christian work.

Mr. Meyer.

Searching criticism.

One cannot but believe that we are on the eve of a great dispersion of Christian people. God's history repeats itself, and as the close of the dispensation which witnessed the death of our Lord and Pentecost ended, ere Jerusalem fell, in the great dispersion of Christian people throughout the world, so we cannot but believe that this present dispensation, which is to end we hope shortly in the return of our Lord, will soon see a very great dispersion of Christian people from England. That may be caused by depression of trade, or by some unexpected sorrows which may fall upon the church at home; but I would prefer that it should come from the love, the volcanic love, burning in our hearts, and driving us forth. We cannot but think that if the early disciples had obeyed the Master's command to go forth into all the world and preach the gospel, it would not have been necessary to drive them forth by the persecution that arose about Stephen.

A great dispersion.

May it not be that this Conference, this great arousing of earnest spiritual life, for which we are so thankful, is but the heralding of that time when the churches of England will pour forth missionaries to an extent which will utterly overtax, overstrain, and break down all existing machinery? If so, we want to prepare our lines beforehand, and have the information at our finger ends, getting all the knowledge we can of spheres of service. Would it not have been a great help in Jerusalem if, when these thousands had suddenly to start forth, there had been a registry office in one of the streets of Jerusalem which could tell them where to go, and in what spheres of work they might be of the greatest help. Well, we want to do something of

A fresh call.

Mr. Meyer. that sort. Dear Mr. Radcliffe's work first gave me this idea. I found him going all through England arousing the people. He came to my own place at Leicester, and when these meetings were over we had about twenty people offering to go out and labour in the mission-field. Many were ready to go and work as engine-fitters, and in other ways to earn their own livelihood while labouring for Christ abroad; but I did not know what part they could go to. I said it is not fair to rouse people like this without telling them where to go; so I wrote that letter which my friend Mr. Morgan put in *The Christian.* Well, people are ready to go. We shall find Christian men, mechanics, and all sorts of people coming forward ready to go and maintain themselves by their own labour, and we want to find spheres for such—we want to be *en rapport* with all who wish to use their time and opportunities for the Master. Some may say, "We have a year to spare, and we want to spend it as missionaries," and we wish to be able to point out a place where they might be useful.

Self-supporting missionaries

It is a great comfort to have such a number gathered in this room to-day interested in this matter. Let us pray that He may use this for His glory.

Mr. Radcliffe.

Mr. Reginald Radcliffe said: It may be well to repeat what I have said so often to some of you, that the gospel in the first century seemed to be spread far more by men and women making their own living than by the preaching of the apostles, or those regularly set apart for the work. We have proof of that in one passage in Acts xi. We know that there were only twelve apostles, and they were regularly set apart no doubt; but we know also that at least 10,000 were set agoing in the work as refugees working for their own living, and the gospel spread mightily by that 10,000. Well, in that verse in Acts xi. we read, "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." This is the result of only one of the persecutions. There were nine or ten afterwards by the Roman Emperors; and these persecutions, like Stephen's, turned into blessings to others. By them the word of God was mightily spread abroad.

Early disciples.

Primitive persecutions

Now England is richer than other nations, and we have a higher style of living. We spend money on houses, and awfully, frightfully I might say, we spend money on church architecture; spend money on churches and chapels that ought to be spent on

missionaries. In my own native town they are spending half a million on one place of worship; enough to send men all over India and China. Mr. Radcliffe.

Well, we are being scattered, and will perhaps be scattered more; and these scattered ones assuredly should imitate the scattering of the 10,000 from Jerusalem. The early Christians were not a curse but a blessing wherever they went. But how many of us Scotchmen and Englishmen have been curses, have been foes to *Christianity* in every land whither they have gone! And the natives know this. They are sharp enough to notice these men, and say they are samples. Christianity should be bred in the bone in England from generation to generation, and these are samples.

Well, the word of our dear brother, Mr. Fry, should be in every way a help and support to missionary societies and not a hindrance. As to details I am the last man in the room for that. It is not my gift; I have no talent in that way. But this the Lord has shown me very clearly, in spite of what my dear brother, Mr. Meyer, said about my coming to his church and stirring up his people; and when they were ready to go, I did not point out any way for them. This I know the Lord bids me say, "Thou must go." These 10,000 had to go without any special preparation or any society to arrange the lines on which they should work. Have not Scotchmen, at least for the last hundred years—if not Englishmen—been able to find for themselves? They have gone and lived for twenty years in a foreign land, and brought back enough to buy an estate in Scotland. And I suppose the backbone is not taken out of a Scotchman or an Englishman who becomes a Christian. They could assuredly go without the assistance of Mr. Fry's papers, but I certainly think we might do much better with the aid of such an organization as Mr. Fry and Mr. Meyer suggest. A very practical hint has been written to me by a dear missionary from China you all know, and perhaps Mr. Judd would put it before us himself.

Mr. C. H. Judd said: In China there are godly men who preach the gospel of Christ while working for their living. I know of one man engaged in a bank out there who hired a room at his own expense, and had many fruits of his labour, more than many of the missionaries. There would be no difficulty in educated men going out as bank clerks. There are the Chinese Mr. Judd.

Mr. Jones. Customs, which also employ several hundred Europeans at different ports. In the Imperial Customs there are three classes of indoor and outdoor clerks. The outdoor duties are well paid for, provided the clerks are steady men, and they have plenty of opportunities for learning the language. The indoor clerks have to pass an examination, and they get very large salaries, and have short hours, which leave ample time for studying the language and preaching the gospel. I knew one dear man in the outdoor Customs —Mr. Whiteley—who is now in heaven. That man, in Tientsin, got several hundreds of sailors to become teetotalers, and led many to Christ. He was removed to Ningpo, where he could not speak the dialect, but there he helped to get the people in to the preaching. Dear Mr. Tweedie, when I was living at Shanghai, came to lodge in our house, in order that he might have a little help in the language. At that time he had unusual and extra work during business hours, but he got up early in the morning to learn the language. In a short time he was able to speak freely the Ningpo dialect, which is much used in Shanghai. He opened a chapel there, and it was daily crowded. For shipping clerks there are openings, and in various ways. Let a man learn to preach in the language, and God will add His blessing.

Mr. Wilkinson. Rev. J. Wilkinson said that some years ago Mr. Pennefather had thought of such an organization, and asked him to take charge of it; but he could not leave his life-work among the Jews, though he fully sympathised with the movement. He had many applying to him, seeking work for Christ; but could not direct them to any opening. It would be an excellent thing to be able to refer them to such an office as was proposed. He considered home work as well as foreign should be included. There are Jews in every land, and in every town and city, and Christians should look after their own Jews in the places where they live, and not leave it to societies or special missionaries.

Mr. Morgan Mr. R. C. Morgan thought the proposed registration office a very good idea. He suggested that they should commence quietly, and go on gradually—not seeking to be too large all at once, or to have too many names on their paper at first. A new state of things is arising, and voluntary work is coming to the front; therefore such an organization appears to be needful.

Mr. R. PATON had spent years of his life among the heathen, and was sure, if God wanted young men to go and work amongst them, He would thrust these young men forth; they could not stop at home—necessity would be laid upon them. Perhaps this was not the occasion to discuss the difficulties, but he must say he thought the whole question was surrounded with difficulties. He thoroughly agreed with Mr. Radcliffe that far too much was spent on churches at home—money that was wanted to support labourers in missions. In sending out young men care should be taken that they had sufficient to live on; the Church had no right to send out anyone to starve. Mr. PATON.

Dr. YOUNG said, that after fifteen years' experience in Italy he could say that the great want there was of men and women earning their own livelihood, and yet living godly lives, and witnessing for the Master; such men have far more influence than ministers or workers from any society. He thought there were thousands of openings, especially for medical men, to work for their living, and spread the gospel of Jesus Christ, and he wished the proposed society and its objects every success. Dr. YOUNG.

Mr. C. RUSSELL HURDITCH was rather afraid of any increase in the number of organizations. He thought something should be done in connection with an established work, such as at Mildmay, where a room might be given, and some brother found who would devote his whole time to the collection of such information as was indicated by Mr. Fry. Add such a department to Mildmay, and it would be most useful. Mr. HURDITCH.

Mr. J. E. MATHESON agreed that such an addition would be most useful, and they would rejoice to have something of the kind; but it would require a volunteer to give his whole time, and work at his own cost. They had as much as they could possibly manage, but they would try to find a room, if the worker came forward and offered his services. Mr. MATHESON.

Rev. J. FORDYCE thought it was certainly undesirable, as a rule, to multiply organizations; but he thought this was a missing link, as there is at present no centre where information can be obtained. Many labourers are required in India, not merely regular agents, but supplementary workers of the kind Mr. JOHN FORDYCE.

Mr. John Fordyce. spoken of—men and women earning their own living. He was very pleased that such a society should be started in harmony with all other societies, and not antagonistic to any. He hoped it would be carried out in a spirit at once thoroughly Protestant and thoroughly Catholic.

Mr. H. De St. Dalmas. Rev. H. De St. Dalmas said that in India there were many Christian officers serving the Lord in their spare time, and many others working in that land might do the same. There was the difficulty of learning the language. It took a great deal of time, and a man engaged all day could hardly acquire it sufficiently to speak fluently and freely. He sympathized with much Mr. Paton had said regarding those who go forth. Let as many as possible go who can support themselves; and let as many as possible be sent by the Church, to be maintained by those at home. These two classes could work side by side, and all who could go in any way are required.

The doxology was then sung, and the meeting was closed with the benediction.

THE PRAISE MEETING.

FRIDAY MORNING, *October 8th*, 1886.

AT 7 a.m. on Friday morning a considerable number of friends assembled in No. 6 room to unite in praise and thanksgiving for blessings enjoyed during the Conference. Praise Meeting.

After the singing of Hymn No. 26—

> "We give Thee but Thine own,
> Whate'er the gift may be,"

Mr. JAMES E. MATHESON engaged in prayer.

Mr. REGINALD RADCLIFFE then said: Let me read one little verse in St. Matthew's gospel (xiv. 14): "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick. And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat." Mr. R. RADCLIFFE.

These verses have again and again been food to my own soul. I believe the Lord meant to teach the disciples and to teach us to trust Him. The Lord sees the multitudes perishing for lack of the bread of life, and He says to us, "Give ye them to eat." But we have nothing save these bits of fish and bread. What can we do? Give them to eat, and trust Him for the rest. He will do it. Let us trust Him for it. We want the mighty power of the indwelling Spirit. We want to shake off this paralysis from which we have been suffering, and arise to do His bidding. Then shall the blessing come down in streams. I believe we want a new departure, in which every man and woman shall feel it laid upon them individually to publish the glad tidings. Then shall blessing flow like a river, and God, even our God, shall bless us; for our Father is pleased when He sees His children doing His will. An important lesson. The power wanted.

Mr. J. E. Mathieson.

Mr. James E. Mathieson said: We are met for praise and thanksgiving, and I should like to say I feel the deepest cause for thanksgiving concerning this Conference. We have had in a very marked way the presence of the Holy Ghost with us. You have seen how remarkably our brethren have been led by the Spirit of God. If you recall how, in the opening address by Mr. Wilkinson, God's will and purpose were traced from Scripture, and how the subsequent speakers made their appeals to the Word of God, you will I think see a blessed augury for the future of mission work, not according to man's idea, but according to God's will. I thank God for the high spiritual tone of the addresses throughout, and for the remarkable way in which the addresses fitted into one another, and also that it has not been a glorification of man's work, but rather an enquiry as to what the Lord would have us do, and how we are to do it.

God's will in Missions.

Praise and prayer.

A few words followed by Messrs. B. Broomhall and John Wilkinson, and the remainder of the time was spent in prayer and praise, many friends leading briefly the devotion. The tone of the whole proceedings was one of devout thankfulness for blessing bestowed in rich abundance.

APPENDICES.

[A]

A CENTURY OF PROTESTANT MISSIONS.

In a pamphlet bearing this title, the Rev. James Johnston brings before thoughtful Christians some facts regarding the relative progress of Christian Missions, and the increase of the population of heathendom, whether by birth-rate or proselytism, which ought to be enough to produce the gravest reflection, and to suggest the question whether we are using at all adequate means for the accomplishment of the great work of the Church, which is nothing less than to "preach the gospel to every creature."

Mr. Johnston thus introduces his subject:

"The time has arrived for the Church of Christ to make a careful and earnest inquiry into the past history and present condition of Christian Missions to the heathen and Mohammedan world. Romance and sentiment have lost much of their force in appeals for missionary enterprise, and there is danger of falling into a lethargic spirit of routine in the methods of Mission work, and still more in the amount of the contributions to Mission objects.

"Many circumstances point to the present as a suitable time for a calm review and a new departure. Even the disquiet in the political atmosphere, and distress in commercial and agricultural affairs, only remind us that the birth of modern Missions was amid the convulsions of a Continental war, and a state bordering on famine at home. Prosperity is apt to blind the heart to spiritual claims, and the sums given for Mission work are so trifling, compared with the general income and expenditure, that to double or treble the present rate of contribution would be no effort to willing hearts; and the area of contribution might be much enlarged."

I. "That Protestant Missions have in a Hundred Years accomplished as much as could reasonably be expected from the Methods Employed, and the means placed at the disposal of the Societies conducting them."

Under this head, with regard to "the means employed," he says:

"The following are, as nearly as can be ascertained, the number of agents employed at the end of the century for the work of evangelizing the world: 3000 ordained missionaries, 730 laymen, and 2500 women have been sent out by the Protestant Churches of Britain, America, and the continent of Europe, into all parts of the heathen and Mohammedan world. These 6230 messengers of the Churches are now preaching the everlasting gospel in *twenty times* as many languages as were spoken on the day of Pentecost.

"If the 870 millions of heathen and 170 millions of Mohammedans were equally apportioned to these 6230 agents, it would give 167,000

souls to each man and woman sent out; but, as they are very unequally distributed, some may be found grouped with less than a thousand to each, while others are scattered as one in the midst of millions. As many of the women are the wives of missionaries, there is not one female missionary to a quarter of a million of women, in those countries in which they alone can carry the gospel to the secluded victims, chiefly by the tedious process of visits to their homes. The 3730 men have often to labour singly among ten or twenty millions of heathen—the most unproductive form of Mission work. Concentration, within certain limits, is generally the most effective form of labour.

"Twenty-seven thousand native converts are now employed and paid as evangelists to their own countrymen, and 2500 are ordained pastors of native congregations. Many voluntary workers give themselves willingly to evangelistic work, and many thousands of teachers and professors are employed in the more secular but important work of teaching the young in schools and colleges.

"These are the agencies at work at the end of a hundred years of missionary effort by all the Churches of Protestant Christendom.

* * * * * *

"*Results.*—870,000 adults, converts from among the heathen, are now in full communion with the Church of Christ, as the result of Protestant missionary labour. These, with their families and dependents, form Christian communities scattered over almost every portion of the habitable globe; numbering in the aggregate at least 2,800,000 souls. Two thousand five hundred of these converts are ordained ministers of the gospel, placed over Christian congregations; 27,000 of them are employed as evangelists to their heathen fellow-countrymen, and a large number are acting as voluntary agents, in preaching, teaching in Sunday-schools, and engaged in other works of Christian usefulness. The children of these converts, with a large number of the children of the heathen, are receiving secular and religious instruction in day-schools.

"These are facts which can be tabulated, but there are others of vast importance which cannot be so expressed—the wider influence of Christian teaching and Christian life of missionaries and their converts; the elevation of the lowest races to the comforts and advantages of civilization; the establishment of peaceful government among savage and cannibal tribes, whose lives were misery, and whose work was war; the spread of commerce; the promotion of industry; the creation of written language, with the gift of the word of God to more than 200 tribes and nations; the abolition of cruel rites and religious crimes amongst those who still remain heathen, and the diffusion of new aspirations and hopes amongst thousands who are still strangers to the higher blessings of the spiritual life which the missionary seeks to impart.

"Still the fact remains, that after all a number *less than three millions* is all that the Christian Church of this age has gathered from among the *ten hundred millions of heathen and Mohammedans*, who are now living in ignorance of the great salvation which God sent His Son into the world to procure, and to offer freely to all men.

"It is also well for Christian men to note the fact, that, with few exceptions, these converts belong to uneducated or barbarous tribes,

who have not much influence over the higher races; and about a fifth part of them belong to races that are dying out before the advance of modern civilization, with its too frequent attendants of vice and disease—a fact which does not lessen the value of the work accomplished, but which materially affects the future of the kingdom of God. The early converts of Christianity, at the commencement of the Christian era, were generally from among the poor, but they were, even when slaves, of a vigorous and progressive race."

II. Mr. Johnston goes on to make this important statement:

"THAT THE NUMBER OF HEATHEN AND MOHAMMEDANS, NOW IN THE WORLD, IS VASTLY GREATER THAN WHEN PROTESTANT MISSIONS BEGAN A HUNDRED YEARS AGO."

It is this fact that we especially want to impress on our readers. We therefore quote the whole of this paragraph.

"The heathen and Mohammedan population of the world is more by 200 millions than it was a hundred years ago; while the converts and their families do not amount to 3 millions.

"The numbers now generally accepted as accurate, and quoted by the Church Missionary and other societies, are 173 millions of Mohammedans, and 874 millions of heathen, 1047 millions in all. When Carey wrote his famous *Enquiry*, in 1786, he estimated the Mohammedans at 130 and the Pagans at 420 millions, equal to 550 millions. This would give an increase of 493 millions. But as we have come to the knowledge of vast populations in Africa and the East, which could not be even guessed at in Carey's time, we must largely increase his estimate, but I am not prepared at present to say to what extent. Of this, however, I am sure, that the ACTUAL INCREASE during the hundred years is *much more* than the 200 millions at which I have put it down.

"We rejoice in the work accomplished by modern Christian Missions, while we mourn over the sad fact that the increase of the heathen is numerically *more than seventy times* greater than that of the converts during the century of Missions. It is true that converts multiply in a much more rapid ratio; but the number to be multiplied is so small in the one case, and so large in the other, that the prospect of the former overtaking the latter in any measurable period seems hopeless at the present rate. With one or two slight exceptions, the Christian is not perceptibly overtaking the heathen population, except among nations that are numerically stagnant, or races that are dying out.

"Those who calculate on Christian Missions converting the world at the present rate of increase strangely overlook the annual increase of the heathen by birth-rate. The increase of the population of the world during this last century is altogether unprecedented in the historic period. The early Christian centuries cannot be brought into comparison with it. The population of Europe under the decline of the Roman Empire, and after its overthrow, must have been almost stationary, and in many cases retrograde. If it had increased at the rate at which Europe has increased during this nineteenth century, its inhabitants to-day would have been thousands of times the population of the whole world.

"This fact made it much easier for the early Christian Church

to overtake the population of the Roman Empire, than it is for Missions to overtake the populations of the world in the present day. England doubles its inhabitants in about fifty years, and Scotland, with its greater rate of emigration, in a few more years. The Saxon races on the Continent double in about seventy years; and although the Latin races increase more slowly, the Russians more than make up by a greater ratio; while America, the great outlet for the redundant population of Europe, doubles its population in twenty-five years. The computation for the increase in India is one per cent. per annum, and the careful census of 1881, compared with that of 1871, shows that it is not far from the truth. In spite of specially severe famines, the actual increase gives fully seven per cent. in the ten years, which would double the inhabitants in 102 years.

"Thoughtful men are staggered by this rapid increase of populations in view of the limit to the increase of food supply. Scarcity is already felt in India. Millions do not know what it is to have more than one meal a day, and millions more are never free from the feeling of hunger. Mr. Giffen, in his presidential lecture at the opening of the session of the Statistical Society in 1882, called attention to the fact that the United States of America would in twenty-five years be fully occupied with its population of one hundred millions, and 'that the conditions of their economic growth will be fundamentally altered.' In view of the present rate of increase of the population, we may say that *the economic condition of the whole world will be fundamentally changed during the next century, and long before it has run its course.* It seems as if the old command, 'Increase and multiply and replenish the earth,' were soon to reach its consummation, preparatory to some grand climax in the history of our race. Prophecy and the laws of population are, like converging lines, pointing to one issue in the near future. Never had those words of the apostle such significance, 'This I say, brethren, the time is short.' Theorists talk of restraints on the increase of population. That, if it does not mean the application of the Darwinian theory to the human family—the destruction of the weak by the strong—means the consumption of the strong by the weak. By an eternal law the nation that ceases to grow begins to decay. The lean and ill-favoured kine will eat up the fat and well-favoured, as in the days of Pharaoh. But this question of natural increase is too large a subject for a tract. It is enough to note the fact and its bearing on *the possibility of Christian Missions, with their three millions of converts, overtaking the increasing one thousand millions of heathen and Mohammedans* in the world. Another sad thought oppresses us when we think of the slow rate of the increase of Missions. Not only has the heathen and Mohammedan population increased by two hundred millions, while the three millions have been added to the Church—three generations of men, women, and children have passed into eternity during that century of Missions. That means the *death of more than two thousand millions, without the consolations of our Christian hope, and without the knowledge of the love of God.*

"How long shall this continue? With the larger population now, in little more than thirty years the whole 1000 millions will have passed into eternity, at the rate of thirty millions every year.

"NOTE.—It would be rash in any man to prophecy as to the future increase of the population of the world, and the effects of that increase; but it is not rash to say that if there be not some radical economic change, and that soon, society will have a terrible problem to solve regarding its future food supply, if the Almighty Provider do not intervene. The grounds of apprehension which alarmed Malthus and others at the beginning of this century were staved off, not removed, by the amazing increase of manufactures and commerce, leading to the importation of food to an extent which no man could have foreseen. Now that the population of Europe has been more than doubled, and is increasing at a rate which will double it again in about seventy years, it is impossible to judge of the effect of that increase, or to foresee any checks which are likely to arrest it, in a state of society so different from that in which moral checks could be imposed by law or religion. Commerce and manufactures have provided the means for the importation of food, but science has not as yet discovered the means of doubling the supply in geometrical ratio like the increase of population."

III. A still more startling fact next meets us:

"THAT THE GREAT HEATHEN AND MOHAMMEDAN SYSTEMS OF RELIGION ARE NOT ONLY INCREASING THEIR ADHERENTS BY THE ORDINARY BIRTH-RATE, BUT ARE YEARLY MAKING FAR MORE CONVERTS THAN OUR CHRISTIAN MISSIONS.

"The progress of Christian Missions has hitherto been for the most part among races which had no formulated system of religion or sacred books; to a large extent among unlettered savages, and in many cases among effete races of the South Seas, which are rapidly dying out. This is no disparagement of Christian Missions, far from it. It is a demonstration of its God-like power and beneficence, that it can elevate, morally and spiritually, races of men whom the highest form of mere civilization is powerless to save, and whom it sweeps away before it with the besom of destruction. It is Christ-like to come to the rescue of perishing nations, as our Missions have come to the aborigines of America, Australia, and to the islanders of the Pacific Ocean; even if it be only to comfort a dying population, and give Christian burial to perishing tribes. But it is a matter which needs to be taken into account in looking to the future of the kingdom of Christ.

"It is full time that the Church of God looked this fact in the face, *that no religion which had been formulated into a system, or is possessed of sacred books, has ever been arrested in its progress by our modern Missions.* Hinduism, Buddhism, and Islam not only stand their ground, they are yearly making proselytes by tens of thousands. For one convert from any of these systems, they gain thousands from the inferior races which they are absorbing into their systems.

"Mohammedanism is spreading to new regions in Africa, and is fast increasing in the Indian Archipelago, especially in the Dutch settlements; and in India itself it is constantly gaining over numbers from the low 'castes,' to whom the social advantage of association and inter-marriage with a superior race is a great attraction. By the census of 1881, as compared with that for 1871, it appears that, taking only the area covered by the census in both cases, the number of

Mohammedans had increased to an extent that cannot be accounted for by the normal birth-rate; and it is known that, although not to a large extent, conversions are yearly being made. Besides, we know that there has been a great increase of proselytizing zeal of late years in almost all parts of the Mohammedan world. There has been a great revival of the propaganda both in Constantinople and Cairo. I say nothing of the character of the converts, or the motives which influence them, I speak only of the fact.

"The theory that Hinduism is a hard and fast system of religion and worship is altogether erroneous. It can adapt itself to the beliefs and habits of any of the aboriginal tribes of India, and is constantly absorbing them. In the census returns for 1881, the enumerators constantly complain of the difficulty of drawing the line where Hinduism ends, and the nature or devil-worship of the aboriginal races begins. Mr. Kitts, one of H.M. Commissioners, says, 'The vagueness of the term Hindu, as the name of a religion, is apparent, from the fact that all the Deputy-Commissioners considered that it could rightly be extended to the form of worship practised by the Gonds and other aboriginal castes.' (*Census for 1881*, vol. i. p. 19.) The increase of Hindus in British India is above that of the birth-rate by an amount which can only be accounted for by accessions from the aboriginal races; a process which has been going on since the days of the Aryan invasion, and still continues.

"The only point at which Hinduism has suffered any material loss at the hands of Christian Missions is in Southern India, among the Tamils and Telugus. But in their case they were of the class who had been only *partially* absorbed into the Hindu system. They are of the old Dravidian stock, which preceded the Aryan in the conquest of India, and were conquered in their turn by those we now call Hindus; and by them were gradually but partially brought within the lower castes of the accommodating system of their religion, which at first treated them as outcasts.* From these vigorous and intelligent races, and the more ignorant aborigines, Christianity has made the largest number of its conquests in India. Hinduism has been little affected except by educational methods and the progress of science and commerce. Almost the only converts from the higher castes have been through education, and these have as yet been very few.

"It is, to a more limited extent, the same with Buddhism. It makes its way among the tribes of the northern dependencies of China, while it follows the Chinese race in its migrations, and plants its temples on the Christian soil of America and Australia. It has shown less resistance to Christianity than the higher castes of Hinduism and the followers of the prophet, but the converts gained in China, Japan, Burmah, and Ceylon are too recent and limited in number to make any impression on its hundreds of millions. They do not number a quarter of a million in all.

"It may be said the gains of Mohammedans from the low-caste

* "That some of the largest temples in India are found among these races is no proof to the contrary. These are rather symbols of their enslaved condition than proofs of the thoroughness of their conversion. Brahmins, though long dominant, are even now only four per cent. of the population.

Hindus and natives of Africa, the accessions of Hinduism from the aborigines of India, and the increase of Buddhism in the north of China, are only changes from one false religion to another, and do not increase the number of those on whom the missions of the Church have to operate. But the painful feature in such changes is, that converts to higher systems of error, instead of bringing a people nearer to Christian truth, tend rather to alienate them the more, and to make their conversion more difficult. I do not here explain the cause, I only call attention to the fact.

"It is true that Christian Missions have made an impression on all these systems; many agencies have combined to unsettle the beliefs of Hindus and Mohammedans, and it is no hyperbole to say that these systems of error have been *shaken*. But it depends on the future of the Church's efforts whether the shaking is to lead to an awakening followed by a new lease of superstition and fanaticism, or to their overthrow.

"The shaking may not move the foundations of these systems, but, like the agitation of some chemical compounds, they may crystallize into new forms of error, more dangerous and deadly than the old.

"Again I repeat, it is full time for the Christian Church to look these facts in the face, and lay them to heart."

IV. Respecting Mr. Johnston's fourth statement, "THAT THE CHRISTIAN CHURCH IS ABLE, IN CHRIST'S NAME, TO CONQUER ALL SYSTEMS OF ERROR, AND TO 'MAKE DISCIPLES OF ALL NATIONS,'" it is enough to quote but a few words:

"Enough has been done by Christian Missions to show that Christianity is adapted to all conditions, and all races of men. Already we have seen examples of the conversion of all classes and conditions of the human family—from the highest intelligence of the nations of India and China, to the lowest forms of degraded humanity living amid the eternal ice of Lapland and the burning plains of Africa. Several of the noblest minds among the Mohammedans and Brahmans, and the fiercest races of cannibals, have been subdued and transformed by modern Missions. What is wanted is not a new gospel, but a great increase of wisdom and zeal, and liberality and faith, in making it known to all people. More of the love of God, and of the Spirit of God in the hearts and lives of His people, would regenerate the world.

"God has, in His providence, given the work of carrying the gospel to the world in a special manner to the Saxon, and more especially to the Anglo-Saxon race. Not only is the great spread of Protestant Christianity due to the natural increase of that most prolific family; not only is Great Britain doubling its population every fifty years, and America in twenty-five years, but Missions to the heathen are nearly all supported by the inhabitants of these countries. All the Churches on the continent of Europe do not contribute a tenth part of Mission expenditure.

"We arrest attention on the fact, that THE CHURCHES IN GREAT BRITAIN HAVE NEVER AS YET MADE FOREIGN MISSIONS THEIR PROPER WORK. Missions to the heathen world are not made *the work of the Church*; they are a *parergon*, we had almost said a by-play, or a May

holiday, instead of being the Church of Christ's first work, as it was her Lord's final commission—a work demanding the highest talent and most devoted service."

* * * * * *

It will be enough if we lay before our readers but one of the suggestions made for the future regulation of missionary enterprise:

"It is obvious to every man who has thought on the subject, *that unity, without uniformity,* is absolutely necessary to any great triumphs of the kingdom of God in the Missions of the future. Unity was always desirable, now *it is a necessity.* The number of missionary societies has multiplied to such an extent, that every year it is becoming more difficult to avoid complications or collisions, both at home and abroad; while the waste of money in their management at home is great, and the waste of energy abroad is grievous. So long as societies were few, and the field practically unoccupied, there was little risk of missionaries interfering with one another; but now that there are a few in almost all the most inviting fields, many parts are overcrowded, and the labourers are elbowing one another, while vast regions are left untouched.

"The Church of Rome has an immense advantage in this respect. A friend, who lately visited a large part of the mission-fields of the world, told me that he could not help admiring, and being impressed with, the unity of purpose, along with the diversity of operation, manifested in the Missions of that Church, while he could not but mourn over their absence in the Missions of Protestants. And let it be understood that the fault does not lie with the agents abroad; they very seldom fall out, and they do what they can to prevent overcrowding. But if the societies, especially little ones, which exist by popular reports, continue to send men to promising fields, the danger of collision will be multiplied, and the success of God's work imperilled."

The following is a summary of the facts stated:

"1. That the results of missionary enterprise, during the century, have been as great as could reasonably be expected from the methods employed, and the stinted liberality, faith, and prayer of the Church.

"2. That although three millions of converts have been added to the Church, there are now two hundred millions more heathen in the world than there were when Protestant Missions began a hundred years ago.

"3. That while Christian Missions have made almost no impression on the great systems of heathenism, the heathen have converted many millions to the faith of Brahma, Buddha, and Mohammed.

"4. That by greatly multiplying the wealth of Christians, and by raising up a spiritual agency all over the world, God now gives His people the means, and calls upon them to multiply missionary work tenfold.

"The question now is, Shall Christians, by the consecration of their talents and wealth, with faith and prayer, show their loyalty to their Lord's last command? or will they, like the rich man in the parable, go on 'heaping up treasure for the last days'?"

[B]

ADDRESS AT EXETER HALL, FAREWELL MEETING, 1885.

Extracts from "A Missionary Band" (by permission).

By Mr. Stanley P. Smith, B.A.

There is a Proverb which occurs in the eleventh chapter of the Book, which reads thus: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." I suppose we all allow that we are under obligation to spread the knowledge of a good thing. It is this simple fact, coupled with our having heard the clear note of the Master's call, which is sending us out from England's shores. We do not go to that far-distant field to speak of doctrine or theory, but of a living, bright, present, reigning Saviour. This was the exact gospel which made that Thessalonian church of old such an evangelistic church. We read, in the space of one year after receiving it, they had made the glad tidings sound throughout the whole regions of Macedonia and Achaia, so that the apostle hardly needed to speak anything. We find the secret of this spread of the gospel was this: Paul had passed through Amphipolis and Appollonia, and came to Thessalonica, and the burden of his message was that there is another King, one Jesus. And these Thessalonians, who were not going to believe in any half-way religion, had gladly received the mighty Monarch as King and Lord of their whole being, and had given themselves right up to the Master. They were not going to propagate what was the milk-and-water of religion, but the cream of the gospel, and to tell what a blessed thing it was to have the love of the Lord Jesus Christ reigning in their hearts. This, dear friends, is the gospel we want to recommend. We want to go out to the Chinaman, buried in the theories and prejudices, and bound by the chains of lust, and say, "My brother, I bring to you an Almighty Saviour." We want to point them to Him whose blood has atoned for sin, and made peace for the whole world, if only the whole world knew it. And it is our earnest hope and desire that the outcome of this meeting will be that scores and scores of those whom we now see before us will before long go out, not only to China, but to every part of the world, to spread the glorious gospel.

For years in this England we have been debtors. We have had every conceivable privilege, and every conceivable means of getting hold of the truth, and holding ourselves in gospel light. If we are groping in heathen darkness it is our own fault. But the gospel is rejected by multitudes of people in this country, and it seems to me the cry might go from many throats, "Seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Let us try and take a bird's-eye view of *this world.* And oh, that God may expand our hearts, that we may think of the sympathy of that God who unbosomed Himself that He might bring the world back to Himself, and has committed to us the glorious privilege of making known the only way by which men may come to the Father! If we take such a view of the world we shall not keep our hearts long upon England. We shall remember "there is

that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." It is my earnest prayer that there may be such an outlet of men and women from this country as shall lead to an inlet of blessing from heaven, so that there will not be room enough to receive it.

THE FIRST PROTESTANT MISSIONARY.

The blessed Master has Himself given, and has taught us to give; pledging His royal word that it shall be "given to us, good measure, shaken together, pressed down, and running over." Yet only within the last century have we begun to think at all of the great need of the heathen world. The Pope of Rome, as soon as he lost England and other countries at the Reformation, was ready enough to send his missionaries far abroad; but this nation, with the Bible open, in the written and spoken dialect of the people, read unheeding for three centuries the words, "Go ye into all the world and preach the gospel to every creature;" and it is only within the last century that we have attempted to obey it. The first man who did seek to obey was not a learned man; he could not claim any university education; he was only a cobbler. Yes, a cobbler from one of the obscure towns of England was the first to send the gospel to the heathen. This man, in conjunction with about eleven others, had been meeting together. The needs of the world had been laid upon his heart, and for eight years he had been praying to the living God that He would provide the men and send out the gospel, but for eight years his prayer had not been answered, and he and his friends met to renew their appeal. As he was coming out from this meeting he put his hand on the shoulder of Andrew Fuller, and said, "Are we going to separate again, and is *nothing* to be done?" These friends conferred together, and decided to make a practical beginning; and William Carey went to India.

FEEDING EIGHTY OF THE FIVE THOUSAND.

Now, my friends, the living Lord is here amongst us, and oh, how He yearns that multitudes out of this great number should go forth to the perishing world! He has given us the gospel that we may proclaim it to others, and *not* that we may keep it ourselves. You remember once when the five thousand were before Him, and the disciples wished Him to send them away that they might buy themselves food, He gave His disciples bread and fish, and said, "They need not depart, give ye them to eat." He was there to multiply the food and to make it sufficient. And what did the disciples do? Let us make a parable out of this story for ourselves. Imagine the apostles are here distributing the food, and that this great assembly is the hungry multitude that is waiting to be fed. They go to the first row of benches distributing the food, and to the second and the third and the fourth, and so on to the eighth row. But at the end of the eighth row they stop and turn back to the first, and feed these eight rows again, pouring bread and fish into their laps and piling it about them, leaving the starving multitudes behind uncared for. What do you suppose our Lord would say if He were here? He would say, "What are you doing? Here, Andrew, Peter, John, what are you doing? Don't you see the starving

multitudes behind?" Let us take the parable to ourselves, for this is what we have been doing. We have been feeding those nearest to us over and over again with the bread which our Lord has given to us, and have neglected the multitudes beyond. What should we answer? Should we say that charity begins at home? And, alas! charity stops at home, and has been stopping at home for centuries. God grant that we may have the charity that increaseth, for "there is that which scattereth, and yet increaseth."

I would just call your attention to this fact—and it is a fact that we ought to take deeply to ourselves—that the knowledge of this precious Jesus, who, I hope to most of us, is everything in the world, is absolutely wanting to thousands and millions of our brethren and sisters in the present day. What are we going to do? What is the use of calling big meetings like this if the outcome is not to be something worthy of the name of Jesus? He wants us to take up our cross, and follow Him. To leave fathers and mothers, and brethren and sisters, and friends and property, and everything we love, and carry the gospel to the perishing ones. We are not to labour, said He, for the meat that perisheth, but for that which endureth to everlasting life. You remember when that poor Syro-Phœnician mother was pleading before Him she said that even the dogs were permitted to eat of the crumbs which fell from the master's table. Call the heathen dogs if you like, but we have been keeping back the crumbs from them.

LIVING EPISTLES.

Our Lord wants us to go and take the gospel to the perishing world, and by our lives amongst the people to commend the gospel. Unfortunately, many Englishmen who go out to these lands do not commend the gospel. The Chinaman, oberving their conduct, turns away from the message, believing his own religion to be better, and saying, "I have got my little stone idol. My father worshipped it, my grandfather and my great-grandfather worshipped it, and at any rate there is the honour of antiquity about it; but if you ask me to take these Christians' God, I think I would rather have my little stone idol. It does not teach me to be drunken, and to be impure as I see these foreigners are." And to think that we send out from this land of light hundreds and thousands, who might in a short time, if they had only first sought the kingdom of God, have evangelised the world.

"SEEK YE FIRST THE KINGDOM OF GOD."

We want to cry to God that those who go from England will seek first the kingdom of God, that the cobblers will resemble William Carey, that the wheelwrights and carpenters will make that the main object of their life, and that the governors and the consuls will make it the main object of their life, to spread the gospel. This is what we need, and this is that for which we pray. We look at Africa, and see there, but a few years ago, one brave young Scotchman—Frederick Stanley Arnott. He starts from the south of that continent, and from thence walked right up into the heart of Africa. And through what does he pass? Anon he is sleeping under a cart, with four degrees of frost on the ground; and then he is in a burning fever on the desert plain, with the fierce hot sun on his uncovered head. Now he is living

in the swamps, finding every day that his garments are completely wetted with the mists and dews. And there, all alone, he toils.

A little farther north we see, a few years ago, that great man Livingstone kneeling in his tent. He is breathing his last prayers for Africa, and dies praying for Africa. Soon his body is brought to England, and crowds follow it to Westminster Abbey, and speak well of the dead man's deeds. If Livingstone could leap to life, what would he say? "Do not follow my body home to this cathedral, but follow where my heart lies, out yonder in Africa. Obey your Lord's command—'Go ye into all the world, and preach the gospel to every creature.'"

Oh, to think that Gordon has but to speak a word from Khartoum, and millions of money go from England! Forth go our gallant soldiers, and in Egypt our noblest and bravest spill their blood. And it is right, I suppose, that Gordon should be rescued. But a greater than Gordon cries from Khartoum. Whose is that voice? It is the voice of Christ from the cross of Calvary, and He cries in tones of love, "I thirst." And, ah! that divine thirst has not yet been quenched. It has hardly begun to be quenched. He thirsts for the Chinese, for the Africans, for the Asiatics, and for the South Americans. And are there none here who would quench His thirst? Would you pass by that Christ? See His agony! You would not do so had you seen Him in the flesh. But, my brethren and sisters, He thirsts with a deeper than bodily thirst; with His great soul He thirsts for the millions of this earth. David once thirsted for the waters of Bethlehem, and said, "Oh, would God that one would give me to drink of the water." And three of his followers, at the risk of their lives, broke through the ranks of the enemy, and got him the water; but when he received it he could not drink it, but poured it upon the ground. Yes, David's thirst was bodily thirst. But shall not this mightier than David have His thirst quenched to-night? Shall not the divine Lord have His thirst quenched? Shall not the Man of Sorrows have His heart rejoiced by men and women, young and old, offering themselves to the cause of spreading the glorious gospel? Christ yearns over this earth. What are we going to do? Many here cannot leave their native land; but others who are free to go may ask, "What is sending *you* out?" I cannot tell you of any vision or dream, but I can point the hand, and show you the needs abroad that prevent us stopping in England. You cannot want to remain in England when once you know of the thousands that are preaching the gospel here, and of the twos and threes that are preaching it abroad.

God will have this work done. I don't know that He will raise up Englishmen or Scotchmen to do it; but the work shall be done, and the gospel shall be spread. Even if the stones of our streets have to be raised up to cry out, God will see that His Son shall have His right. Oh, may we therefore be wise, and while there is yet opportunity be amongst the workers! Do you ask why London is growing up in the state it is? Do you ask why our land is full of infidelity? why our cities are festering in wickedness? You have the answer. We are in distress, and there is sin in the camp. Yes, "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." It is

the poverty of withholding that is upon us. The mighty, loving Lord constrains us by His love to scatter, and God will indeed scatter us. Our prayer should be, "If it be persecution, scatter; or if it be war, yet scatter; or if it be pestilence, yet scatter; or if it be intolerance that arises up and drives us from the land, yet scatter." Oh, may we in England know the blessedness of this simple privilege, "There is that scattereth, and yet increaseth!" This is my desire and prayer.

"IF YE LOVE ME, KEEP MY COMMANDMENTS."

And now the last word. How can one leave such an audience as this? It seems to me as if Christ has come right into your midst, and has looked into the face of you men and women, young, old, and middle-aged. He would take hold with loving hands of each one, and, looking into your eyes, point to the wounds in His pierced side, and ask, "Lovest thou Me?" And you would say, "Yea, Lord, Thou knowest that I love Thee." And what is the test of love? "If ye love Me, keep My commandments." What is the test of friendship? "Slake My thirst." "Ye are My friends, if ye do whatsoever I command thee." And what, Master, do You command? "Go ye into all the world, and preach the gospel to every creature."

WARNINGS AND HINTS FOR INTENDING MISSIONARIES.

FROM MESSRS. STANLEY SMITH AND C. T. STUDD.

To a Cambridge Friend.

PING-YANG FU, SHAN-SI, *Nov. 3rd, 1885.*

WE thought we (for Charley Studd is now at P'ing-yang) would send you some warnings and hints for Cambridge and other men who may be thinking of coming out to the foreign field. These are our humble but candid opinions, and are mainly the results of not a little trying experience.

1. Let Christian men wait on the Lord to know His mind and will as to where He would have them go. It is true the Master says, "Go into all the world," but that is "*all* the world," and may not mean England or France to some, or Asia or Africa to others. We are not independent officers, but deeply dependent soldiers. There are some of whom God says, "I sent them not, yet they ran and prophesied." God will guide those who wait on Him.

2. Let them beware of thinking, "Now that I have made up my mind to this 'great sacrifice' in going out to the heathen, I shall grow in grace very easily, temptations will be almost gone, and worldliness will have no power over me." As a matter of fact, temptations are far stronger and far more subtle. This is our united experience.

3. Let them beware of thinking, when they get out, that "learning the language," or later on, even "preaching," is *the* great thing. THE great thing is to maintain a close personal walk with God.

4. Let them beware of thinking that the body is nothing at all and not to be cared for; while, on the other hand, if a man is very particular about his food, the foreign field is not the place for him.

5. Let them not come out unless they are *grounded* in the conviction that the whole Bible is the revealed Word of God. They will have to face deep mysteries; if the Bible does not explain them, let them

be content to wait for the right time "when we shall know as we are known." At the same time, if they do not believe that men who are not saved are lost, why do they think of becoming missionaries?

6. Unless in the foreign field they are prepared to find their joy and satisfaction in the living God, and not in circumstances (neither being discouraged by failure, nor puffed up by success), they will not have with them the weapon which is "their strength;" namely, "the joy of the Lord."

7. Let them beware of riding one side of truth to death; take the whole Word. Beware of the devil, who is strong here; and beware of fanaticism—by "fanaticism" we mean "unbalanced truths."

8. Let them beware of being carried away by the distractions of everything new.

9. Lastly, let them seek to be led of God, and not of man.

Blessed be God, *all* these dangers are avoided by being in communion with God—abiding in Christ.

And now let us state a few facts as regards possibilities of service here.

1. The language. It is not so hard as represented often. After three or four months' ordinary study a man can do most useful work in putting the main facts of the gospel before the people.

2. As regards travelling and living. Travelling in carts is novel, but you soon get used to it. Donkey, mule, horse, sedan, wheelbarrow, and boat are all used. As regards food, take away beef and butter, and you have as good plain living as you could get in England.

3. Houses are comfortable.

4. Dress. Native dress a matter of taste; we prefer it to English. In the coast stations they don't wear it.

5. The people, at any rate here in North China, are extremely well-disposed, constantly asking you to drink tea; in two or three provinces, however, it is not so.

6. Lastly, as regards opportunities, they are simply innumerable. Doors open on all hands. In the street you can always get an attentive congregation. Around here, in SHAN-SI, is a blessed work going on. We want *labourers*, who know God, and believe in His Holy Spirit. Yours affectionately in Jesus,

STANLEY P. SMITH,
C. T. STUDD.

THE AGE OF OPPORTUNITY.

BY REV. WM. ARTHUR, M.A.

To Christianity this is pre-eminently the age of opportunity. Never before did the world offer to her anything like the same open field as at this moment. Even a single century from the present time, how much more limited was her access to the minds of men. Within our own favoured country a zealous preacher would then have been driven away from many a sphere where now he would be hailed. On the continent of Europe the whole of France has been opened to the preaching of the Word, though under some restraints. In Belgium, Sardinia, and other fields, it may now be said that the word of God is not bound. A century ago the Chinese empire, the Mohammedan world, and Africa, containing between them such a preponderating

majority of the human race, were all closed against the gospel of Christ. China is opened at several points. The whole empire of the Mogul is one field where opportunity and protection invite the evangelist. Turkey itself has been added to the spheres wherein he may labour. Around the wild shores of Africa, and far into her western, eastern, and southern interior, outposts of Christianity have been established. Wide realms beyond invite her onward. In the South seas several regions, which a hundred years ago had not been made known by the voyages of Cook, are now regularly occupied. Could the churches of England and America send forth to-morrow a hundred thousand preachers of the gospel, each one of them might find a sphere, already opened by the strong hand of Providence, where a century ago none of them could have come without danger.—*From "The Tongue of Fire."*

THE WORLD OPEN TO THE GOSPEL.

By Mr. Reginald Radcliffe.

Some of us can go back nearly fifty years. What was the prayer then, and what was the cry? The heathen countries were then locked up. Africa was no more known in its centre than if it had been a piece of the moon. China was locked. The Eastern countries, many of them, were locked. Now they are all thrown open and we are altogether in a different position, and especially you young people, than when the chairman and I were young men. We were born into a world locked against the gospel. The people who are now listening to me are living in a world thrown open to the gospel.

The word I would close with is from the epistle to the Ephesians: "Awake, thou that sleepest," or, as it is, I suppose, literally, "Be up, thou that sleepest." Some of you remember, from reading the account of the battle of Waterloo, that, after the English Guards had been lying for hours, Lord Wellington's word came, "Up, Guards, and at them!" And that is the word for every Christian man and woman now in England, and in America, and in Scotland. Oh, I wish that our young friend, when he goes back to Scotland, would tell them that Scotland is comfortably asleep with regard to the heathen. Here in the centre of England to-night—at least in the centre of London—I tell my fellow-Englishmen that England is asleep with regard to the heathen. And if I were in the centre of America in New York, I would say there that the Protestant Church of America is asleep with regard to the heathen. We are not half awake.

But now this blessed Word says, "Up! thou that sleepest, and arise from the dead, and Christ shall shine upon thee." And then in the following verses what is said? We are to redeem the time. We are to appreciate the responsibilities of the day in which we live. The responsibilities of our fathers were not like our responsibilities. They were born, I repeat, into a world locked against the gospel. Now we are living in a world thrown open to the gospel, and we are now to redeem the time, and seize our opportunity. It is a solemn thing, and I feel when I speak on this subject as if God opens my eyes, and I see a vision that I never saw before. I see that we are asleep here, and I see the heathen perishing. Oh, this I

believe—I would almost venture to say I know—that the Lord will raise up an army, and they will go amongst those dead Africans, and dead Indians, and dead Chinamen; and the Holy Ghost sent down from heaven will accompany the Word, and there will be multitudes of them born again by the mighty power of the Spirit.

Oh, friends, one word of prayer as I sit down. Our Father, for Christ's sake, awaken Scotland; awaken London; awaken America! Oh, awaken the Lutheran countries on the Continent! Awake, awake, O arm of the Lord! Put on thy strength, and let us see a mighty resurrection, to the glory of Christ Jesus. Amen.—*From an Address at the Annual Meeting of the China Inland Mission.*

WHO WILL GO?

By Mr. Reginald Radcliffe.

Some thirty years ago, as I was alone in a friend's house in a lovely part of Hertfordshire, there walked up to me, calmly and gently, a man dressed in dark blue, carrying his blue cap. This unobtrusive stranger was David Livingstone. Already he had been in the jaws of the lion, but his heart was absorbed with love for Africa's dark sons. What was the secret of such loving, not in words, but in deeds? Too much engrossed in my own puny work, at that time confined to Britain, little did I then think of the wonders that unassuming man was to perform—of his weary wanderings, sometimes under a tropical sun, sometimes wading through swamps, often agonised by the heartrending devastations of the slave-dealer. He mingled his tears with those of the captives, the widows, and children. He writes down his prayer for a blessing on every one—Christian or Turk—"who will help to heal this open sore of the world." And at last, after trailing himself along, he dies of dysentery. But what was the secret of his power?

Africa had been hidden. Our traditions of it, and the knowledge of it possessed by the world's wisest men, were altogether astray, both as to its geography and as to its people. Livingstone flooded the world with light as to both. Now hear his secret in his own words from a touching entry* in his journal, written upon the last birthday but one of his eventful life. It reveals at once the motive and the earnestness of his whole career:

"My Jesus, my King, my Life, my All, I again dedicate my whole self to thee."

Like Stephen, Livingstone also was a man full of the Holy Ghost. At Stephen's death there sprang forth multitudes, who forthwith spread the gospel; but that was under the stimulus of persecution. Now is it possible, in this day of the love of money, of luxury, and of ease, that the Church can, without persecution, but remembering the life and love Livingstone poured out for Africa, be aroused to rescue her, and claim her for Livingstone's Master? If not, how immensely does it add to our responsibility that we have suffered his shattered remains to be brought from afar, and buried in Westminster Abbey. He craved no following to Westminster, but he did crave and implore Christians to follow him to Africa.

* See *Modern Heroes of the Mission Field.* Hodder and Stoughton.

Much has been done since; but oh, how little compared with the compassion of Livingstone's Master! What a feeble response to His command, and what a feeble reply to His challenge, "If ye love Me, keep My commandments." The slave trade still cruelly burns, starves, chains, and kills its victims; still the civilized Europeans barter useless gin and brandy for valuable goods, and even the great International African Treaty of Berlin, though some of the Powers opposed, authorizes the introduction of this fire-water, that will destroy such noble fellows as those who faithfully and affectionately bore Livingstone's remains from the interior of their bleeding country. Yet, if the word of Livingstone's great Master were introduced and *lived*, the slave trade would vanish like smoke.

Who will go? Many are wanted. Yet better far God's three hundred than Gideon's thirty-two thousand. Yea, should any go who cannot from his heart write his name under Livingstone's secret, "My Jesus, my King, my Life, my All, I now dedicate my whole self to thee"!

"MEN WITH WHOM IT IS A PASSION TO SAVE MEN."

By Rev. Griffith John.

We want men of sterling character and worth—men of tact, spirit, and energy—manly men, full of grace and common-sense. Give us highly-cultured men, if they can be found. But if not, then give us men possessing a good, sound English education. Such men, if filled with the Spirit of God, and fired with the missionary enthusiasm, will not fail to do a noble work for God in any part of the mission-field. The great need of China is men, not mere wise men or learned men, but men of deep conviction; men who feel they have been separated and called for a great work; men who are conscious of the all-consuming power of the love of God; men with whom it is a passion to save men, and who are prepared to brave all things and endure all things in order to finish the work which they feel in their inmost soul the Lord has given them to do. The old dread of the man-inspired missionary is still upon me. I have not the least desire to see any of such going forth to the heathen world. But can I be wrong in supposing that there are in our universities, colleges, and churches many who are called of God to be missionaries? It is to them I appeal. I ask them to consider the claims of China and other parts of the mission-field, and to listen for the Divine voice in respect to the course they should adopt. I do not invite them to a life of ease and self-pleasing, but to one of trial and self-abnegation, of hard toil and patient endurance. Still, I am prepared to promise them a joy in this work such as will enable them to understand what the Master meant when He said, "My peace I give unto you." The romance of missions is a home dream; but the blessedness of the missionary life is a reality gloriously verified in the experience of every one baptised to the work. Are there no young men of independent means who will go forth and support themselves on the field? Are there no fathers and mothers who are prepared not only to offer their sons and daughters on the altar for this high and holy purpose, but also the gold and the silver required to meet their wants?

[C]

INDIA.

THE following letter was sent by the Rev. J. Gelson Gregson to Mr. Mathieson, evidently under the impression that the Missionary Conference was to be held for the purpose of conferring on the best methods of carrying on missionary work. Though this letter was not read at the Conference, we deem its proposal worthy of the *earnest* and *prayerful* consideration of all those who are "waiting for His Son from heaven." There may be statements with which some of our readers will not quite agree, but we trust that this will not prejudice them against the main purport of this letter. It is our conviction that great and wonderful things might be the result of a line of action such as is here indicated. We *long* to see simpler and more apostolic methods resorted to, with a dependence once more not on "might or power," but on the Spirit of God. We rejoice to think that we see in every part of the mission-field tokens of a revival of the apostolic spirit.

MUSSOORIE, INDIA, *Sept.* 11, 1886.

MY DEAR MR. MATHIESON,—The mail has just arrived, and I see that there is to be a Conference at Mildmay, on the important subject of the evangelization of the world. I now write, hoping that a few lines from India may be acceptable on the matter of EVANGELISTS FOR INDIA.

1. The present system of missions in India may be described as the educational and subsidized system—schools, colleges, training institutions, and a paid native agency. To these we may add a preaching tour of a month or six weeks, when the missionary and his family, accompanied by one or two native preachers, go into the district. Otherwise, there may be said to be no evangelistic work in India.*

Here and there a missionary will be found who breaks away from his class, and devotes himself exclusively to evangelistic work; but it is scarcely too much to say that he is usually regarded as a man with peculiar ideas, and eccentric in his views of mission work.

Most missionary organizations believe that they are going to convert India, and have spent large sums of money in building colleges and institutions and schools, and maintain large staffs of teachers, so as to secure this end. Few are looking for the coming of Christ as King, to establish His own kingdom, and therefore have no belief in the gospel being "preached for a witness to all nations."

2. The time has come for all who look for His appearing to give practical effect to their belief by inaugurating a system of evangelization in harmony with their faith in Christ establishing His kingdom. A grave responsibility is now attached to their faith—namely, the

* While this may be strictly true of some mission stations, we are sure that in many a great deal of *city* evangelistic work is done by the missionaries and their native helpers. In some of these, evening by evening one or more of the missionaries go forth to preach the gospel in the bazars or at the gates of the city. Too often, however, we fear that other work is allowed to interfere, and that not unfrequently the catechist or reader (not always either a spiritually-minded or efficient agent) is left to go alone. With regard to *some towns* and *many country* districts Mr. Gregson's statement is quite true.

duty of preaching the gospel to all creatures—that blessed gospel of Christ's redemption and the glorious hope of His appearing. This has to be accomplished before He can come. The Master's words are clear and distinct—"This gospel shall be preached in the whole world as a witness to all nations, and then cometh the end."

3. Without interfering with any existing missionary organization, I would suggest that churches, districts, families, and individuals might at once begin by sending out evangelists to different parts of India, where the gospel has seldom, if ever, been preached. Such centres can be easily pointed out, both in the hills and plains of this vast empire.

This is only a letter suggesting a practical system for the evangelization of India; so that I don't feel called upon to advance any argument in its support, although I may refer to my paper on "The Divine Purpose in Missions," at the Mildmay Conference on "Things that shall come to pass."

a. Evangelists should, in all cases, go two and two, and be unencumbered with family surroundings and obligations, able to "endure hardness as good soldiers," separated unto the work—as soldiers who leave their families and home surroundings when they go on service.

b. The cost of such an expedition would have to be reduced to the lowest practical point. It would be on a very different scale from the allowances required by missionary agents who live in stations, where the demands of the European residents necessitate a conformity to the conventional customs of society.

c. Many churches or families, or even individuals, could afford to support an evangelist on £100 a year; this would be sufficient to meet all his expenses. I estimate his personal support at 50 rupees a month—£5—and the balance would defray travelling expenses. Passages to India can now be procured in ordinary steamers for about £20 or £25, so that the evangelistic expedition is within reach of many who are at once capable of providing the means. I simply appeal to those who believe in the Lord's coming to aid this enterprise, as they cannot be anxious about a large balance at the bank and legacies, when they are daily expecting their Lord.

d. When we are prepared to do all that the Master requires us to do in fitting out this expedition, I have faith to believe that He will thrust out *His own servants* into His vineyard—*send men* who look for His appearing, and desire to be found faithful, and at the post of duty when they see His face. Men thus sent out will have the necessary gifts for acquiring the language and carrying out His instructions concerning the evangelization of India, without being dismayed or discouraged by results. They are not working merely for results, but for the accomplishment of their Master's will.

e. They will have no denomination to sustain, no buildings to erect, no training institutions to watch, no orphanages to superintend, no schools requiring instruction, no paid native agents to direct; but they will have to fulfil the order—namely, "Preach the gospel to every creature"—and leave the issues of that proclamation in the hands of the Master who has given the command, and who in the great day of His appearing will vindicate its wisdom and power, saying to His servants, "Well done, good and faithful; thou hast been faithful in a few things: be thou ruler over many." First, a

servant; second, a ruler. The lesson of obedience must be accepted *before* the powers of governing can be entrusted to the servant.

In this hurried sketch you will see an opening for the faith of those servants who are waiting for their Lord. The cry has gone forth, "Behold, the Bridegroom cometh." It is time that a sleeping church awoke and saw its position, rather than in dreamy slumbers deluded itself with fancies that never can be realized regarding the evangelization of the world.

May the Master guide your deliberations, and make evident His purpose in bringing His people together to confer upon a work which is so closely connected with His coming and the establishment of His kingdom on earth. Believe me, yours sincerely,

J. Gelson Gregson.

[D]

THE FRENCH COLONISTS OF ALGERIA.

The insurrection of the natives in 1871, and the attempt by force of arms to throw off the French yoke, was suppressed by the return of the troops from the war with Germany, and Algeria was once more brought into subjection to France; but the penalty of their outbreak was a heavy war tax, and with many the loss of *their lands*, which the French assigned to expatriated colonists from Alsace and Lorraine. This territory was chiefly in the Tell.

There are now three hundred villages of these colonists, and no one to evangelize them all, whether Romanist or Protestant. An occasional visit to some of these villages may be made by Protestant pastors for marriages, baptisms, and burials; but this has little to do with the evangelization of the masses, and need not enter into the question.

As far as myself and my wife have visited these villages, they appear to us to be morally in a most deplorable condition; drunkenness prevailing to a great extent, and atheism almost universally professed. There may be individuals like one we met with not long since, who said, "In my own country I was accustomed to hear the gospel, but here we forget all these things;" but the people generally have sunk to such a low condition as to be a scandal to the natives around, who look upon them as Christians, and judge of Christianity from their lives.

Nothing has been done for them by the Christians in France these fifteen years. Several friends in London have assisted to place two *colporteur evangelists* amongst them — Frenchmen and earnest Christians; but there should be six or eight more to meet the necessities of the case. It calls for earnest prayer that God would be pleased to raise up and send forth *labourers* into His harvest, and then no doubt the means would be found for their support. Mr. McAll has had two stations for preaching in Algiers itself; but the men wanted for this work are *itinerants*, who could call at every house in a village, as my wife has done, and hold meetings, and then pass on to another.

It would be better if the *colporteur evangelists* were French-speaking men; but Englishmen, like Mr. Cook, in the South of France, have been greatly blessed of God. Ladies too might find a great sphere of usefulness in the villages, going two and two, lodging in one for a

time, and then passing on to another. A man and his wife would be better still.

I mention this great need, as it has been under my eye, and I know it. God is working wondrously in our days, and though French Christians have so neglected Algeria, which has been fifty-six years under the French dominion, He may be pleased, in ways we know not, to answer our prayers for the good of these destitute and neglected people. From Mr. GEORGE PEARCE.

Depôt Central, Place du Théâtre Français, Paris.

[E]

ITALY.

ANY struggle for freedom of conscience against the spiritual, as well as political, tyranny of Rome must enlist our sincere sympathy. We, therefore, print a letter commending the work of Count Campello and his colleagues to the attention of the Christians assembled at the Mildmay Missionary Conference:

SIR,—Observing with interest, though unfortunately too late to be able to attend the Conference in person, that the subject for discussion this evening is to be the "Continent of Europe," I venture to ask the attention of the Mildmay Conference to the religious condition of Italy.

The change which has been, to a great extent silently, but none the less really, wrought by the Vatican Council is far from being adequately apprehended. Following that Council and its consequences as I have during the past sixteen years, I see and recognise a great difference between the position before and since the 18th July, 1870, and I wish that more of us could see and recognise that difference. I think that my friend, the Abbé Michaud, whom I first knew in Paris, while the Council was still sitting, obtained a definition than which none could be clearer when he put to the late Mgr. Guibert, Archbishop of Paris, the distinct questions—Whether the faithful, who might declare that they could not conscientiously accept the Vatican Council, might be admitted to the sacraments? and whether priests, who were similarly unable to accept the Council, might continue to say mass in the Archdiocese of Paris? On receiving a categorical reply in the negative on all the points submitted, M. Michaud resigned his charge at the Madeleine. The same doctrine which was embodied in the official reply of the Archbishop of Paris to the Abbé Michaud is necessarily the doctrine of all diocesan authorities in communion with Rome. It is therefore necessary for all persons desiring to maintain the spiritual life in communion with Rome to be ready to profess their acceptance of the Vatican Council. But in Italy, as in Germany and Switzerland, and other countries of Europe, very few accept in their hearts what they profess with their lips. It is to remedy this great evil, the evil against which Dr. Von Döllinger protested when he said that he could not go down into the grave with a lie in his right hand, that Count Campello is working in Italy, and that one of his brother clergy proposes to work among the Italians in London.

The Bishops of the Church of England are alive to this spiritual

difficulty of the Italians, both in their own country and in our land, and are willing to help the movement. Those who value the maintenance of the truth, and who desire that a lie should not be imposed as a condition of obtaining the means of grace, will surely support the movement also. Those who value the principles of a vernacular Bible and a vernacular worship, will surely help the Italians. Those who value the administration of the chalice to the laity will surely support the clergy who, with Count Campello, are ready to administer it both in Italy and in England. These principles are old, not new; they have long been held by Italians. What Italian clergy and laity have long desired is now being carried out. "The souls of the faithful," a cardinal wrote to a pope several centuries ago, "are the true patrimony of St. Peter." These words of Cardinal Julian to Pope Eugenius IV. are as true to-day as they were four hundred years ago. I ask the sympathy of the Conference for those who are going forth, under great difficulties and trials, to tend the scattered sheep, and to save the souls of the faithful for whom Christ died. C. H. E. CARMICHAEL, M.A.

96, *Eaton Terrace, S.W.*

POSTSCRIPT.—"Numquid indiget Deus mendacio vestro?" was the sorrowing cry of the late Father Gratry—Doth God need your lie? "Nay," was his answer, with others who sorrowed with him, "God doth not need your lie, neither doth the Church." On this ground it was decided, before Count Campello returned to Italy to open a mission in Umbria, that one of his brother clergy, resident in London, should offer the same means of grace to Italians in this country as Count Campello offers them in their own land. To this twofold work of reform I would invite the attention and the sympathy of the Conference, as a work of building up the faith among those who are in danger of losing it through demands which they cannot conscientiously admit. To those who do not believe in the doctrine of the Vatican Council, and they are many throughout the continent of Europe, it cannot but be most hurtful, most perilous, that they should be obliged to make an outward profession of belief. From this "school of error" (as Father Gratry called it) it is much to be desired that they should be saved.

[F]

SAVOY.

SAVOY is a department of France which has a population of about five hundred thousand. The country is most beautiful, especially the neighbourhood of Chamonix; but, alas! Romanism, with its accompanying ignorance and superstition, reigns supreme. Here and there a few Protestants are to be met with; but where there is not real spiritual life, their example is a stumbling-block to the progress of the gospel.

At present there is little or no facility for public meetings, such as those of the Mc All Mission of Paris, or the Favre Mission of Geneva. What is needed is consistent Christian life, and a quiet work of evangelization by means of conversation and visitation, &c., as opportunity arises. No doubt Christian commerce would also be an important factor in a work of evangelization, if tradesmen fully

consecrated to God were forthcoming, and had sufficient means at their disposal to establish themselves in business.

An invitation is therefore earnestly given to all whole-hearted Christians, who, willing to place themselves, their gifts for work, and their property, entirely at the Lord's disposal, will offer to reside at least for some months in some of the towns and villages in this important field of labour. We think, however, that they ought to be placed, if possible, in groups of not less than two, three, or four together, and that an arrangement should be made by which at least some of these groups would be able to meet from time to time in one common convenient centre. Christians could dwell together in the same house, or in different dwellings, and work quietly in the neighbouring towns or villages.

Wealthy Christians too, unable from various causes to reside in Savoy, might be able to help tradespeople to set up in business, &c.

Already two ladies have come forward for Thonon, on the shores of the lake of Geneva, and we are especially anxious to find suitable ladies and gentlemen to take up their abode in two or three neighbouring places, in which case Thonon would prove good head-quarters, where all might meet together from time to time to compare notes and mutually encourage one another.

In connection with what has been already said on the subject of evangelization in Savoy, an earnest appeal is made to all Christians who are contemplating a change of residence, either by building or leasing, to prayerfully consider whether it may not be the will of the Lord that they should settle in some of the towns or villages of Savoy, in order, by their consistent Christian life, to manifest the power and beauty of the gospel amongst those over whom they would necessarily have more or less influence, as also to encourage and help, in any way they might be able, Christian evangelists in their neighbourhood.

There are excellent educational advantages at hand, either at Geneva or Lausanne.

Our Lord is coming again, and if the world is to be really evangelized, it is more than time that Christians of all classes should realize the necessity of leaving the more gospel-favoured countries for places still under the power of darkness, ignorance, and superstition.

Pastors and evangelists are not sufficient; we need also private families, whose vital testimony for Christ would be most valuable in furthering and encouraging gospel work.

Further information will be gladly given by Mr. B. Greene, Hotel Faucon, Lausanne, Switzerland, to whom all communications may be addressed.

[G]

SPAIN.

October 1st, 1886.

To the Lord's people assembled in London to consider the claims of a perishing world upon those to whom God has committed the word of reconciliation.

Beloved in Christ,—How blessed, how holy to be gathered together to meditate on the Redeemer's words, "Pray ye," "Go ye," with obedient ears and hearts! May your three days' waiting lead

you into fuller participation of His grace, who for our sakes became poor that we might be made rich, and result in wonderful ingatherings to the church from among Jews and Gentiles.

I ask your indulgence for a few moments, while I lay before you the great need of SPAIN. Within three or four days' travel from where you are now assembled, there are sixteen millions of warm-hearted, intelligent people, nominally Roman Catholics, but in general altogether indifferent. Their language is rich and beautiful, and not very difficult to acquire. Eighteen years ago the twenty-ninth of last month, God cut the bars of iron and brass asunder, that for ages had excluded the gospel, and threw open the country for the entrance of His Word that giveth light. In cities, towns, and villages, "Christ and Him crucified" is preached, and everywhere with fruit; but though this is the case in more than a hundred places, and there are congregations of converted men and women, and schools full of children, and the scriptures and religious tracts are widely scattered, what is this among so many? Must millions die in their sins to-day, when so many highly-favoured Englishmen and women might easily come over and help them? Shall a nation, so long sitting in darkness and in the shadow of death, perish for lack of knowledge, within seventy-two hours' journey of the most highly-privileged believers on earth? All Spain is open to you. There is room for every gift—room for men, room for women.

You will pardon me for speaking of the work under my own direction—the mission of Chamberí, the populous northern district of Madrid. We have lived down prejudices, and between three and four thousand children have passed through our schools, which to-day are fuller than ever. It is easy and pleasant to visit the children's homes, and evangelize their families. The whole district is before us—I may say is ours, if we can only work it. Are there not among you men and women ready to come to the help of the Lord against the mighty—ready to consecrate their lives and talents and substance to the Lord?

It is of very great importance that suitable mission premises should be secured. If any are led to help to obtain them, will they kindly communicate with R. C. Morgan, Esq., of *The Christian*, who, with his son, visited us in the spring of this year, and will gladly give any information respecting the mission and its needs. We have no funds so as to be able to offer salaries; we and the work depend, from day to day, upon the living God for everything; and in writing this letter, we keep this before us, asking Him to call, and to send, and to supply as He sees best. I will only add that the work is as undenominational as it is possible to be, and any devoted brother or sister, sound in the faith, and in other respects suitable, will be most heartily welcomed.

Ere the Lord comes, shall we not work by every means—by the life, the lips, the press—to gather out from the once cruel, fanatical land of the hellish inquisition, but now open and to a great extent willing country, a people for the Lord?

Yours in Christ Jesus the Lord,

ALBERT R. FENN.

Cardenal Cisneros, 55, Madrid, Spain.

[H]

HAVRE.

As the Conference for missionary work is so soon to take place, I cannot resist writing to you on the subject of Havre and its needs. I do not know whether it would come within the scope of what is the immediate object of the Conference; but still I must write to you about it, in case you should have an opportunity of bringing the subject before God's people.

I have been over there this week, staying in the Sailors' Home, to help in our first effort for direct mission work among our sailors in and out of the Home. I knew that Havre had a very bad name, and I had also seen and heard a little, when over there last year to settle all the temporal needs of the Home; but now all that is settled, we are anxious to use our Mission Room every evening for English gospel work among our sailors. A dear Christian policeman from Kensington came over for his holiday, and took six nights' preaching there. He went in and out among the sailors in the streets, in the cafés, and on board their ships, and was appalled at the evil. He has been nineteen years in the Metropolitan Police, and ten years in the Royal Navy. Till five years ago, he was one who always was to be found in every haunt of wickedness. His testimony about Havre is, that he never came across such a place; and that in all his varied experiences he has never beheld such scenes as he has done at Havre. A detective also, who has now been over at Havre for the last five months, and whose beat when in London was in the "New Cut," says the "New Cut" is nothing in comparison to the wickedness of Havre. What to me makes all this doubly sad is, that Englishmen do so much towards furthering this iniquity. Every sort of person—man or woman—is employed to drag the poor sailors down to ruin; and what are God's people doing to try to save them? I think I may almost say, "Nothing!" There is an English Wesleyan Chapel; but they have no agency for reaching the sailors, and confess they cannot do it. We have our Sailors' Home; but the business part takes so much time, that it is impossible to go out and fish in the men; and also there are many reasons which make it very difficult for the manager to act also as evangelist. Then what are we to do? I have written to Captain Smith, and he says the Evangelization Society is confined to England. I hope to write to Mr. Spurgeon, and ask if he has any evangelist he can send. No ordinary man will do. It must be a man who will understand the sailors, and go in and out among them in their haunts during the non-preaching hours. Men come off deep-sea voyages of two and three years, and the ship is boarded—as one was last Thursday—by thirty-six crimps! Our *one* Sailors' Home runner went also on board. He got fifteen out of the crew of twenty to promise to come, but ten were decoyed away by crimps. Five came, four of whom came to the meeting after they had washed and dressed; but when they came out of the mess-room they were waylaid by crimps, and were out all night, probably led into every vile place, and money advanced to them to any amount. Oh, if only some of God's people would come over and live in the

Home, they would see that twelve hours from London they can find a power of darkness which is almost unknown in heathen lands, and which up to the present time has never been enlightened by the gospel! It is a work where loving, strong men could do much good, and also experienced ladies. The "fire-water" maddens the poor fellows, and the scenes even among the sailors in the Home are awful. The police had to be called in one night when I was there; but God answered prayer, and before they got to the man he was quiet, and went to bed like a lamb, having ten minutes before vowed he would revenge himself on a fellow-boarder.

If we could get some middle-aged lady and also men to come over for even a fortnight at a time during the coming season, when so many sailing ships will be coming in from America, it would, with God's blessing, be of such infinite good. The dear managers, the Hermans, would also be so refreshed. They go on month after month, surrounded with this hideous wickedness; and any visit from a Christian brother or sister is like waters on a parched land. I shall be very glad to help in any expense that cannot be defrayed. If any lady came, she could have my room, if I am not there. There is also another room, which any evangelist could have. It is so much better to be in the Home, and then you can get at the poor drunkards better than in the streets. I would gladly go over and stay there myself; but I have not had any real rest this year, and so am scarcely able to do more than a little every week from here. This is quite a little heaven when one returns from Havre. In the meantime, till God sends us some more of His children to attack the stronghold, may I ask much prayer that the power of God may be made manifest in the Home, in quelling the awful power of Satan, and keeping the men away from drink? It really is beyond all human power. The crimps catch our men, make them drunk, and send them back in the hope that they will kick up a row, and bring discredit on the Home. Prayer, and prayer only, will conquer the evil. Let us also ask prayer for the crimps themselves.

Excuse my long letter, but my heart is stirred to the depth for this overlooked dark corner, so near our own country, with thousands of our own seamen. We have had the Home opened just one year yesterday. Seven hundred seamen have passed through it, and nearly £3000 of their money sent home during that time. This is a cause of praise in the midst of so much that is sad. "The Rest" here also we can abundantly praise, for sailors come up well every evening, and many attend the meetings which we have every evening; and, thank God, many go away new creatures. I shall (D.V.) remain here till the second week in November.

Believe me, yours very truly,

CAROLINE S. H. BEAUCHAMP.

Sailors' Rest, Honfleur, France.

LONDON:
JOHN F. SHAW AND CO., 48, PATERNOSTER ROW.

CLAPHAM MISSIONARY CONFERENCE,

OCTOBER 27th, 28th, 1886.

THE President, Mr. Reginald Radcliffe, opened the meetings with precious remarks upon prayer. An address, by the Rev. John Walton, about work in South Africa, was of thrilling interest. He condemned the sale of brandy to the natives, with the connivance of our Government. No duties being laid on it, the cost is only 9d. a bottle. One Kaffir, of wealth and education, at a meeting of Christian natives, showed a £100 note, pointed to his flocks and herds, and cottage and fields: "I shall," he said, "swallow all these, and then die, if this brandy be sold here."

The Rev. F. C. Meyer urged his hearers to practical efforts immediately, warning them of their individual responsibility.

In the afternoon Sir John Kennaway presided, and several Jewish Missionaries spoke. Dr. Thomas Chaplin, the Rev. J. Eppstein, and the Rev. Isaac Levinsohn, gave interesting accounts of Medical Missions in Jerusalem, and of conversions among Jews in London, 150 of whom recently attended a meeting of the Hebrew Christian Prayer Union.

The morning of the second day was devoted to the consideration of Women's Work abroad.

Mrs. Mentor Mott, of the British Syrian Schools, was on the platform, and at the close spoke a few earnest words, noting specially the aid she received from two ladies of Mrs. Meredith's Association, who joined her three years ago, and are zealous labourers among the little ones of the Holy Land.

Miss Thompson gave an account of the school connected with Mrs. Mentor Mott's Society. Miss Baumann, of the I.F.N.S., spoke specially of the Indian work at Lucknow. Both she and Miss Thompson pressed earnestly for workers. Ladies of education and spiritual power are invited to go out to these Missions. Some news of European work was given by Mrs. Gardner James, Y.W.C.A.

The urgent appeals were all for labourers: "*Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.*"

The Rev. H. Latrobe and H. Mahony, Esq., pleaded for North and South America in the afternoon; and the Revs. H. M. Hackett and C. Warren for India and Japan in the evening.

For the use of the CLAPHAM CONFERENCE HALL, apply to Mrs. MEREDITH, 143, Clapham Road, S.W.

Society for Promoting Female Education IN THE EAST.

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THIS Society was established in 1834 for the purpose of conveying sound Scriptural instruction to women and girls of all classes in Asia and in Africa, either in their own secluded homes, or in schools. There are now employed under its auspices thirty-nine European and about 300 native teachers, almost all the latter having been trained in its schools; 380 schools, containing upwards of 20,000 children, are in connexion with the Society. The number of Zenanas open to its teachers is about 250, containing more than 2000 pupils.

The aim of the Missionary Teachers sent forth by this Committee is fourfold: First, to point their pupils to "the Lamb of God, which taketh away the sin of the world;" second, to enable each of them to read the Bible for herself, in her own tongue; third, to impart to them all other useful knowledge which circumstances may render advisable; and fourth, to train native agents to carry on the work.

The sphere of the Society's operations includes India, China, Japan, the Straits Settlements, Ceylon, the Turkish Empire, South and West Africa, and Persia. In INDIA Zenana work was very early attempted by its Missionaries. The first teachers sent by an English Committee to Hindoo and to Mohammedan Zenanas were those of this Society, whose Missionaries now carry on six Zenana Missions at different stations. Boarding, Day, and Infant Schools, and Orphanages in India, are also maintained, superintended or assisted by the Society, as well as Training Classes for native women.

Earnestly do the Committee appeal to such as have found the Saviour precious to their own souls to aid in making Him known to those who are now sitting in darkness; first, by strengthening by their prayers the hands of those at work; and, secondly, by contributing of their substance for the maintenance and extension of the work itself—

"Not Grudgingly, nor of necessity; for God loveth a cheerful giver."